UNIVERSITY OF ALBERTA

GLOBAL EDUCATION IN SOCIAL STUDIES 20/23: LOOKING THROUGH THE TELESCOPE

By ©

BARBARA LOUISE MAHEU

A thesis submitted to the Faculty of Graduate Studies and Research in partial fulfillment of the requirements for the degree of Master of Education.

DEPARTMENT OF SECONDARY EDUCATION

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled *Global Education in Social Studies 20/23: Looking Through the Telescope* submitted by Barbara Louise Maheu in partial fulfillment of the requirements of Master of Education.

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SEPTEMBER 28, 1995

For Mom and Dad,

people who “live” by the principles of global education

ABSTRACT

The purpose of this thesis was to explore the question “How can Social Studies 20 Topic B “Interdependence in the Global Environment” and Social Studies 23 Topic B "Challenges in the Global Environment" be taught in ways that are consistent with the goals of global education? Included in the Appendix is *Global Interconnections: A Resource Handbook for High School Social Studies Teachers.* This teacher handbook was created to promote the goals of global education and fulfill the objectives of the two curricula.

The thesis focuses on three areas; the identification of the goals of global education, the provision of a conceptual model to understand and organize Soical Studies 20/23 Topic B, and an analysis of the process of creating a resource handbook through collaboration.

The study concludes that global education should recognize the importance of interdependence, be holistic, deal with topics relating to social issues such as human rights, the environment, peace and security and development, focus continuously on alternative futures, consider ethical principles in decision-making, and promote active/responsible citizenship. Teachers can best accomplish these goals by engaging students actively in critical examination of global issues and encouraging them to respond pro-actively.

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Thank you to Dave Hein and Jody Osborne, my student researchers, who tirelessly devoted their energy, talent, creativity, and enthusiasm toward our common goal. I know that the teaching profession will be richer because of their efforts.

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Table of Contents

Chapter 1 Setting the Stage 1

I. Introduction 1

II. My background 2
  A. Why global education for me 2
  B. Challenges in teaching Social Studies 20/23 Topic B 3
  C. The evolution of the work 5

III. The question 6

  A. Why this question? 6

IV. Delimitations and limitations 8

V. Preparation for work: A year of immersion 8

VI. The Alberta Global Education Project 9
  A. Origins of AGEP 10
  B. Goals of AGEP 10
  C. My involvement in AGEP 11
  D. The uncertain future of AGEP 11

VII. Summary 12

References 13

Chapter 2 Defining the Goals of Global Education 14

I. Introduction 14

II. Defining global education 14
  A. Reviewing the literature 14
  B. Understanding paradigms 15
  C. Theoretical underpinnings for my work 20

III. Global education in the Alberta context 21
  A. Responsible citizenship in social studies 22
  B. An historical overview of Social Studies 20 Topic B: "Interdependence in the global environment" 23
  C. The changing role of values in social studies 24
  D. Problem-solving and decision-making in social studies 25

E. Goals of the Alberta social studies curriculum 27

IV. Summary 28

References 28

Chapter 3 Responding to Teachers 30

A. Involving teachers 30

B. The sample 30

C. The questionnaire 31

D. Summary of teacher responses to the questionnaire 32

E. How teacher responses guided our development of *Global Interconnections* 34

II. Interview with Earl Choldin, Director of the Alberta Global Education Project 36

A. Earl Choldin's role 36

B. Summary of Earl's comments 37

III. Conceptual frame 41

A. The star: Theme representations 41

B. Theme descriptions 42

C. The circles: Activity phases 44

D. Activity Phases descriptions 44

E. The star and circles together 45

IV. Connecting teachers' needs with the goals of global education and the Program of Studies 46

A. Inquiry 46

B. Content 48

C. Activities 49

D. Formatting 51

E. Publishing 52

F. copyright permissions 52

G. Accessing *Global Interconnections* 52

V. Shortcomings 52

VI. Summary 53

References 54

Chapter 4 Collaborating with Dave and Jody 56
I. Introduction 56
II. Selecting and hiring 56
III. The interviews 56
IV. What they said 57
V. Summary 67
Chapter 5 Reflecting on the Experience 69
I. Introduction 69
II. My reflective writing sources 69
III. Quotations that capture new-found insights 70
IV. Summary 75
References 76

Chapter 1 Setting the Stage

I. Introduction

Galileo invented the telescope, an apparatus which magnified objects a thousand times. Turning to the sky, he was amazed to discover a new world of stars, ten times as many as had yet been catalogued. In correspondence with Johann Kepler, Galileo wrote, "I esteem myself happy to have as great an ally as you in my search for the truth . . . I have been partisan to the Copernican view, because it reveals to me the causes of many natural phenomena that are entirely incomprehensible in the light of the generally accepted hypotheses" (Durant & Durant, 1961 p. 603) . Galileo goes on to say that if only there were more people like Kepler, he would not be reluctant to publish his findings; findings he knew would be rejected by the prevailing Church authorities. Just as Galileo's invention of the telescope provided him with evidence that the Copernican theories might be valid, so too are global educators challenged to provide a new "looking glass" to consider new perspectives.

The telescope metaphorically symbolizes what I believe is fundamental to a truly global perspective. It promotes a worldview that reflects the desire to "see" and "know" in a holistic manner. Instead of focusing on parts of the whole, in the way one would use a microscope, the telescope takes a top-down perspective which can encompass a larger system. In much the same way environmental scientists and ecologists recognize the shortfalls of reductionist thinking in explaining the relationships of organic and inorganic life in biological systems, global educators understand the importance of the interrelated nature of the economic, political, social, and environmental systems. Events that occur in one part of "nature's web" ultimately impact the rest of the system. Only in understanding the whole can one appreciate the nature of its parts.

In trying to understand the issues relating to global education, the telescope analogy allows a shift from thinking in a paradigm which is based on narrowly conceived limits of cause and effect to one which invites understanding o. new perspectives and alternative ways of thinking. James Lovelock (1992) suggests that in viewing the earth from the point of view of an ant, how could one possibly understand an elephant (p. 3). The telescope also allows us to "look beyond" and to see and understand issues in their contexts. In much the same way astronauts experience the earth from space, global educators are challenged to approach the issues from new vantage points.

Galileo challenged the existing church authorities of his time in presenting his theory which refuted the prevailing belief that the earth was the centre of the universe. Although it is true that the elderly Galileo did recant his theory (on pain of death), he did plant the seed that made it possible for others to eventually bring new evidence which allowed others to voice different views regarding the nature of the universe. The story of Galileo represents three fundamental components of global education; seeing, thinking, and acting.

In writing this thesis I have been challenged to examine the nature of social change and consider the role of the teacher in shaping these changes. I have provided a teaching resource which complements my journey in investigating global issues. I have worked collaboratively with many individuals, most notably two student teachers, in shaping, conceiving, and publishing the document. In doing these things my hope is that I am better able to **see**, to **think**, and to **act** in ways that are consistent with the goals of global education.

II. My background

My interest in choosing to work in the area of global education has a long history. I have always been interested in the social sciences and, as a consequence, obtained a BA in history and sociology/psychology at the outset of my post secondary education. From there it was natural to move into the area of social studies. I enrolled in the B Ed after degree program at the University of Calgary. I had always wanted to be a teacher but felt that a firmer grounding in the academic content component of my subject would be a useful prerequisite to obtaining a B Ed. This choice served me well and it broadened my academic base in a range of social science disciplines. It also confirmed my interest in wanting to know more about the social issues as they were understood from various disciplines' perspectives. I became a social studies teacher and later added drama to my teaching portfolio.

A. Why global education for me.

Our world is interdependent. We can no longer live as if our actions do not have far-ranging consequences. **Thinking critically** about the way we live and how our lives impact the earth and other organisms is fundamental to a global perspective. Critical thinking also means making conscious decisions to change or modify our actions so that we lead more sustainable lifestyles and behaving so that our actions are more consistent with values that reflect justice, tolerance, and peace. Social Studies 20 Topic B "Interdependence in the Global Environment and Social Studies 23 Topic B "Challenges in the Global Environment" are unique in that they are the only units in the social studies curriculum from kindergarten to grade twelve which stand by themselves as a "global education" units. A global education unit is one that examines issues of global concern in ways which reflect holistic, participatory, and action-centered pedagogy.

It is my belief that Social Studies 20/23 Topic B[1] should not only raise awareness of global social issues and inform students of content but it should also inspire them to question their underlying assumptions and attitudes, examine their personal beliefs, and encourage them to act on principles that reflect commitment. Ultimately, the goal of responsible global citizenship is the desired outcome. This examination of global issues should also sensitize students to understanding how their actions impact the intricate web that connects all people to each other and to the natural world.

It is also rewarding to involve students in activities that stimulate **creative expression**. The pedagogy which works most effectively in global education encourages students to talk with others, physicalize their thoughts and ideas through dramatic role plays or simulations, and produce original expressions of ideas through art, prose, or poetry. This unit offers an excellent opportunity to teach and learn in ways that are interactive and cooperative, ways which model the fundamental goals of global education.

I've had students who are normally reluctant participants enthusiastically engage in discussions and become actively involved in projects that illustrate personal commitments to change. As a teacher, being a catalyst to such change is rewarding and energizing. I also find it rewarding to engage students in critically thinking about global issues relating to human rights, peace and security, the environment, and ethics. I like the unit because it deals with issues that are important, topical, and critical to impacting the way we live now and in the future. It is for these reasons that I have chosen to focus my Master's thesis work on this unit.

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[1] Although I originally planned to work exclusively with Social Studies 20 Topic B, the work was broadened to include Social Studies 23 Topic B because the unit objectives, topics, and themes are the same. The academic achievement/ability of students does not and should not influence exposure to the goals of global education. Social Studies 20 is more academically challenging than Social Stuides 23. Henceforth I will refer to the two courses as Social Studies 20/23 Topic B.

B. Challenges in teaching Social Studies 20/23 Topic B

Social Studies 20/23 Topic B is not always easy to teach. I have been challenged to work very hard in creating appropriate activities and finding applicable readings and films. I have experimented with a variety of theme and topic sequencing patterns in order to make them flow in a logical and coherent fashion. I have dealt with students who are turned-off, uninterested, or fail to see the relevancy of global issues to their personal lives. I have questioned my own values and beliefs and have had to come to terms with the inevitable feelings of guilt and hypocrisy that surface as one examines these issues while leading a comfortable lifestyle in a privileged country. I have attempted to deal with difficult topics which can lead one to think that change is too difficult and that the problems of the world are simply too enormous to overcome. I have been discouraged by the reaction of colleagues who for various reasons think that this unit should not even be part of the social studies curriculum.

My interest in choosing to work in the area of global education is directly linked to my experience teaching senior high school social studies, specifically Social Studies 20 Topic B "Interdependence in the Global Environment.. This unit has always been challenging to teach for several reasons.

1. Materials and resources relating to the curriculum have been difficult to obtain.
2. I have not been comfortable with the ideological perspectives of some of the prescribed textbooks.
3. The curriculum does not offer a prescribed sequence of topics and issues but presents facts, concepts, and generalizations using a thematic model.
4. It is difficult to generate unique, creative, and participatory activities in isolation.
5. Global issues are discussed and addressed but action is seldom taken to change conditions of injustice and inequity.
6. Many global issues can provoke a sense of hopelessness, helplessness, and even apathy in students.

The above challenges are not necessarily negative. Quite the opposite. Because the unit is not sequenced and prescribed, it offers numerous opportunities to seek alternative resources, explore issues in-depth, and provides the opportunity to offer participatory action-oriented lessons. It because of these challenges and problems that my interest was peaked.

I have broadened my interest in the area of global education by working for the Alberta Global Education Project (AGEP). In giving global education workshops throughout the province, specifically in Social Studies 20/23, Topic B it became even more apparent that many teachers besides myself were frustrated in implementing, organizing, and teaching this unit. Many teachers live long distances from resource centers, they work in relative isolation from other social studies teachers, and they lack confidence, knowledge, and practice in implementing activity-based/experiential teaching strategies. My work is motivated by my desire to help other teachers make sense of the this unit. It is grounded not only in **transformative theory**[2] but it has a practical side also. It has resulted in the publication of a new teacher handbook, *Global Interconnections: A Resource Handbook for High School Social Studies Teachers.*

I have been inspired to write curriculum materials which, I believe, reflect the goals of the 1990 Alberta Social Studies Curriculum for Social Studies 20/23 Topic B. The AGEP has supported my work by providing two student assistants, by encouraging my personal and professional growth, and by assisting me financially in creating materials that reflect a more transformative approach to the global education. Sections of the new resource, *Global Interconnections. A Resource Handbook for High School Social Studies Teachers* produced in collaboration with the two student assistants, Jody Osborne and Dave Hein, is provided as the Appendix of this thesis document. We believe that the handbook reflects a perspective that is consistent with the goals of global education and that it should allow teachers to better translate the theory of global education into meaningful practice.

The following sample of concerns have raised specific questions, questions which have directed the creation of a teacher handbook for this unit. These questions identify the challenges that have directed my work.

1. Current and appropriate materials and resources have been difficult to obtain. How do I access current, readable, and interesting articles, films, and activities.

2. The issues which are part of the unit ask one to examine personal values and deal with ideological questions. For many this process is discomforting. It can lead to disagreement and/or controversy that the teacher is unprepared to handle. How can teachers be assisted in helping students critically examine and ultimately act on principles that are important.

3. A simple sequencing approach (i.e. chronology) is not obvious. The planning and sequencing of the unit is not clarified in the curriculum document. How can this unit be "ordered" so that it remains holistic but still flows logically from one topic or theme to the next.

4. The issues such as hunger, discrimination, human rights abuses, poverty, and violence are depressing and many would just as soon avoid dealing with them. Problems can seem insurmountable. How can a sense of hope be generated without dismissing or trivializing the reality of these problems .

5. Providing sufficient time to examine global issues in-depth requires the full half of the Social Studies 20/23 course. Many teachers abbreviate this unit for a variety of reasons (see Chapter 3). How can teachers be encouraged to recognize the importance of this unit and to give adequate time in the course to study global issues in sufficient depth to encourage responsible action.

Rather than giving in to these obstacles, I believe that a pro-active approach is necessary in meeting the challenges. The questions posed after each challenge have guided my work in producing these two documents, *Global Interconnections: A Resource Handbook for High School Social Studies Teachers* and *Global Education in Social Studies 20/23: Looking Through the Telescope.*

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[2] Transformative paradigm (Toh, 1993, p. 11) empowers learners not only to critically understand the world's realities in a holistic framework, but also to move learners and teachers to act towards a more peaceful, just, and liberating world.

C. The evolution of the work

I began my Master's project with the intention of working in a way which would not only be a rigorous academic experience but would have practical benefits for teachers. As I work with teachers, in-servicing a variety of topics relevant to education and to teaching, one thing is very clear - - teachers want to make school meaningful and interesting for their students. They "hunger" for hands-on materials and new ideas that will assist them in the very real worlds of their classrooms. Teachers like the challenge of thinking about new ideas and concepts and are always on the "look-out" for ways to improve their teaching practice. They welcome the opportunity to talk about and discuss both content and process. My challenge was to translate these wishes of teachers into a usable teaching resource specific to the global education unit in grade eleven social studies and to fulfill my own desire to do an in-depth study of the issues relating to teaching and learning in global education.

Coincidentally, work on my thesis coincided with an assignment that I was asked to undertake as part of the Alberta Global Education Project. The original assignment was to direct two summer students, Jody Osborne and Dave Hein, in the revision of a teacher resource entitled *Global Environment: A Resource Handbook for High School Social Studies Teachers* (1990). This handbook, produced by Alberta teachers, was specifically created to meet the needs of Social Studies 20/23 teachers in teaching Topic B. It was widely circulated and in-serviced throughout the province. *Global Environment* contains readings and activities which supplement and reinforce unit objectives for both curricula. It was organized around sixteen key topics. I became one of the workshop presenters for this resource and I used the handbook extensively in my own teaching.

As the work in revising the original handbook evolved, significant events occured which changed the direction of the initial assignment and led to the incorporation of the project into my thesis. Two months after Jody, Dave, and I began work, the decision was made to rewrite the handbook entirely rather than attempt to modify, revise, and update the original one. Because this project coincided so closely with my thesis subject, I decided that I would combine work on this project with my thesis. It made sense to do this because I could be accomplishing several goals simultaneously. I would be providing an application for my work; I would be researching an area in which I already had some degree of experience and expertise; and I felt that I would be responding to a demand by teachers for this type of resource. Ultimately, the writing of both documents has given me an opportunity to take action in area of global education in a way that suits me.

The decision to combine work on both projects (made in mid-July, 1994) was received positively by Jim Parsons, my advisor, Earl Choldin, Director of the Alberta Global Education Project, and, most important, by Dave and Jody. All three of us were feeling constrained by the original model. We had had difficulty fitting our new ideas and articles into the format originally used in *Global Environment.* Given our interpretation of the Social Studies 20 and 23 curricula, we had different ideas about how the unit could be organized and which topics should even be identified for focus. We saw this opportunity to create a handbook as a challenge and were excited about the prospect of contributing to the field in a significant manner. The most significant change in directing our work was in conceiving a new conceptual frame (see Chapter 3). This model laid the foundation for our thinking and provided the base for formatting our vision of Social Studies 20/23, Topic B.

As work progressed on the handbook and the thesis simultaneously it was apparent that the overall work involved two main elements; product and process. The actual **production** of the book from its inception to the publishing was time-consuming, at times tedious, but ultimately rewarding. It caused us to reflect on appropriate content and seek activities which were best suited to particular topics. The **process** involved the dynamic working together of three very different individuals collaborating over an extended period of time. We developed the type of close personal relationship that should characterize the relationship of people who relate to each other as equal professional colleagues who value each other's contributions and respect differences of opinion. It made sense that my thesis address these two components, product and process, as they relate to the central question that focuses my work.

III. The question

How can Social Studies 20,Topic B "Interdependence in the Global Environment" and Social Studies 23 Topic B "Challenges in the Global Environment" be taught in ways that are consistent with the goals of global education?

This question is central to my thesis. The purpose of my thesis has been to come to a better understanding of what it means to teach Social Studies 20, Topic B, "Interdependence in the Global Environment" (1990) and social Studies 23 Topic B "Challenges in the global Environment" (1990) so that the goals and principles of global education are maintained and promoted. Contained within this thesis project is a document entitled *Global Interconnections. A Resource Handbook for High School Social Studies Teacher.* (1995) (see Appendix). It was written to complement this goal.

It is important to identify the goals of global education and link these to the stated objectives of the Alberta curriculum. My analysis of the goals of global education and the curriculum document will focus on finding points of congruency between the two. Part of my motivation for creating this handbook is predicated on the fact that I do not think that the goals of global education are reflected in the textbooks that are prescribed for this unit. *One World* (Mitchner & Tuffs, 1989) and *World Prospects* (Molyneux & Olsen, 1979) are used to teach the unit in the province of Alberta. Both texts have orientations to global education that reflect a liberal technocratic paradigm. This paradigm will be elaborated in Chapter 2. My belief is that global education should be moving toward a transformative model (see Chapter 3). To me this model is more consistent with the goals of global education than the former.

The process of creating the resource handbook allowed me to explore this central question; however, a secondary aspect involved the process of collaboration. I did not write this handbook alone. It was written collaboratively. Several other people were instrumental in accomplishing the work. Part of this study focuses on the intricacies of putting a book together collaboratively. I will share interviews and feedback from the other individuals so that their insights are revealed. Everyone involved examined and reflected on the goals and principles that are fundamental to global education. Our story of change as a result of writing this handbook is also documented.

A. Why this question.

Philosophical reasons

My desire to write an alternative teacher resource for Social Studies 20/23 Topic B reflects my belief that transformation or change toward thinking and behaving ways that reflect "just principles" should be the fundamental goal of education. Ideally, education should seek to strive for the attainment of a better society. Eisner and Vallance (1974) describe social reconstructionism as a curriculum orientation that "would assist young people in an examination of their basic assumptions about society and its improvement and it must deal with values and social policies" (p.141). This theory is consistent with what I believe should be the goals of education in general. Students (and teachers) should examine their personal world views, ask critical questions, examine underlying assumptions, and make constructive changes toward enhancing life on the planet. Although it is one thing to say that one believes in these principles, it is another to act on them. In writing *Global Interconnections* it is my hope that a movement toward teaching (and learning) in the transformative paradigm is made possible.

Practical reasons

I'm a "hands-on" teacher. By this I mean that I'm always looking for new ways to present information and ideas so that students are excited about learning and can find relevance for themselves. I want my students to "experience" ideas. I feel that it is my responsibility to make my classes interesting so that students are motivated to learn. I want to make life in my classroom better. I want to use teaching strategies that model the ideas I believe in. I want to respond, in a very practical way, to teachers who are frustrated by lack of appropriate teaching materials. What is relevant to me are ideas and practices that can be translated into meaningful classroom experiences. My specific reasons for wanting to create this handbook are directed by the following practical concerns:

- Many teachers have expressed a desire to access alternative resources for this unit because they are not satisfied with the existing textbooks or they have little or no background in the subject (teacher concerns are elaborated in Chapter 3). *Global Interconnections* offers a proactive response for an alternative resource for social studies teachers.

- I have used the resources from the Alberta Global Education Project (AGEP) in my own teaching and although generally pleased, I saw a need to identify and amalgamate these into a single usable, teacher-friendly resource.

- I believe that in producing such a handbook important connections can be made between academic theory and teaching practice.

- Because we live in an increasingly interrelated, interdependent world, students need to be aware of how this will impact them personally. Constantly underscoring the importance of interdependence and how actions in one part of the world impact other parts helps students see beyond their own realities. This book pushes students to consider worlds outside their own.

- The most important issues of our day (i.e. environment, militarization, trade, commerce and debt, human rights, immigration, and so on) often have a global dimension; therefore, it is prudent to sensitize students to the implications and complexities associated with these issues.

- Global education requires that students begin to appreciate alternative perspectives and reflect on the implications of how actions taken now will affect the future. This book centers on "alternative futures.. It urges student action that will positively impact the world of the future.

IV. Delimitations and limitations

Because this thesis is untraditional, the usual applications of limitations and delimitations are not possible. There were constraints that did limit the content, views, and theoretical orientation of *Global Interconnections.* I was contracted to write the handbook for the Alberta Global Education Project and, therefore, was bound to consider the editorial advice of Earl Choldin, director of the project. Furthermore, because the AGEP operates within the Alberta Teachers Association I was bound to conform, to a certain degree, with the expectations of teachers in this province as interpreted by the ATA. The purpose of the handbook is to serve as a resource for teachers of Social Studies 20/23 Topic B, so the curriculum documents provided the basic foundation of the writing.

My work is limited to a very specific unit of study, Alberta Social Studies 20 Topic B, "Interdependence in the Global Environment" curriculum (1990). The handbook includes references to the Social Studies 23, Topic B curriculum. The concepts taught in both Social Studies 20 and 23 are virtually the same, so the handbook can apply to both courses (differences are noted within).

I worked with two student teachers in producing *Global Interconnections*. The production of this handbook was both limited and expanded by this factor. It was limited in the sense that we continually negotiated decisions and discussed options; however, it was expanded because the collaborative process used in writing and producing the handbook provided more new insights and ideas than if I had been working independently.

In practical terms the handbook was limited to a certain number of pages . We attempted to establish 300 pages as an outside limit and generally did achieve that objective (it's 310). We were required to complete it by mid-September, 1995.

V. Preparation for work: A year of immersion

In writing both the handbook and this thesis I feel I have immersed myself in global education in many ways. I taught senior high school social studies for nineteen years prior to beginning a year of study at the University of Alberta in the fall of 1993. I have taught Social Studies 20 Topic B at least once every year since the beginning of my career (I have never taught Social Studies 23). During my year of study I involved myself in the area of global education in many ways. Each experience enriched my own knowledge and helped me in writing the resource for teachers. A summary of my involvement follows:

1. I have become familiar with materials, activity books, and workshops available through the Alberta Global Education Project (AGEP), an organization which is co-sponsored by CIDA, the ATA and Alberta Education. Prior to beginning this project I was trained and have given global education workshops on behalf of AGEP and the ATA in several different subject areas and for different grade levels (ranging from grade two to high school).

2. I was contracted by the *Edmonton Journal* as one of six teachers, one representative from Alberta Education, and a member of the AGEP staff to write *The Newspaper. A Global Text,* a global education activity kit for Divisions II, III, and IV. It is available to teachers who request it through the *Edmonton Journal*. This experience gave me access to other potential resources, honed my skills in writing meaningful activities, and provided an opportunity to dialogue and network with like-minded teachers.

3. I was a participant in an action-research "dialogue group" coordinated by Beth Lange Christensen. The purpose of the study was "to identify key factors that facilitate a change process in teachers towards practicing global education and to systematically assess the effectiveness of the AGEP in contributing to this change process in teachers." (Lange Christensen, 1995, p. iii). Our group, consisting of six teachers, met four times (one session was a weekend retreat) to dialogue various aspects of teaching global education. We shared stories, exchanged strategies, and discussed issues that posed ethical dilemmas. We kept reflective journals which were submitted to Beth for her to use in writing the document. The journal helped me think about my own assumptions and it served to provide a context for my work (see chapter 5).

4. I attended the Global Education Conference (March 17 to 19, 1994) held in Edmonton. I further broadened my awareness of the field and came to a clearer understanding of the nature of global education generally and more effective teaching pedagogy specifically. I attended a broad range of sessions which provided specific methods for application of global perspectives into the curriculum (Crews, 1994; Dobson Gray, 1994; Hammond, 1992; Hammond, 1994; Pike & Selby, 1988; Searle, 1994) and listened to speakers who elaborated the concept of global education in meaningful keynote addresses (Head, 1994; Lewis, 1994). This conference stimulated my interest and provided more practical ideas for teaching in this area.

5. I attended the Summer Institute in Global Education held at Kananaskis, Alberta, Aug. 12- 18, 1994. This institute was held in a retreat-like atmosphere. Critical issues were raised and participants engaged in activities to broaden their understanding and to build their repertoire of teaching strategies. This was an intense experience. Not all participants were teachers which added a dimension of understanding that had been lacking in my other enrichment encounters. The extended time period allowed participants to come to know each other and to delve into issues of personal concern. Especially meaningful to me were the stories of a young woman who had taught in a poor region of Nepal during that summer. Her sharing of very personal and intense experiences made me realize that I am still very divorced from the realities of what I teach. Jody Osborne, my student assistant, attended the institute with me and the experience of coming to know her in such a setting was richly rewarding.

6. One of the most relevant and rewarding courses taken in my year of study was Education Foundations 525, "Global Education Theory and Practice" with Dr. Toh Swee-Hin and Dr. Virginia Floresca Cawagas. This course reinforced the idea that it is possible to teach in a way that combines process with product, theory with practice. The classes were activity/discussion-oriented and the homework was intensely academic. I joined a small dialogue group from that class. We met once a week to discuss and debate provocative ideas raised in class. The reflective journal written for that class is a valuable source for personal insights and exploration (see Chapter 5).

VI. The Alberta Global Education Project

Because the Alberta Global Education Project (AGEP) has had such an important effect on my personal and professional development, hence my work, I will give a brief overview of the Project here. It is through this organization that I have become more aware of alternative paradigms of thinking, grown more knowledgeable about the complexities surrounding global issues, and become more involved in furthering the goals of global education in this province.

A. Origins of AGEP

The Alberta Global Education Project was initiated by the Canadian International Development Agency (CIDA) in 1987. According to Earl Choldin (1989), director of the project since its inception, its mandate is to foster "global awareness among teachers, to assist them in finding curriculum opportunities, materials and techniques to nurture their students' will, as well as their skills, to deal with global issues (p. 26). Similar projects were established in other provinces of Canada, each one challenged to meet its own provincial curricular needs.

B. Goals of AGEP

The AGEP works in conjunction with Alberta Education and the Alberta Teachers' Association in developing materials that are directly linked to the curricula from grades 2 to 11 in a variety of subject areas. The project's umbrella goal is to

> make teachers more aware of the importance, need and value of global education. The second goal is to broaden teachers' understanding of global issues. The third is to identify the most appropriate places in the Alberta curriculum for infusion of the global perspective. The fourth goal is to provide teachers with materials and techniques they need for that infusion (Choldin, 1989 p. 27).

AGEP produces materials for infusing the global education perspective into units of study. This means that rather than teaching global education as a separate topic or a different subject, it is a perspective that can be integrated into existing curriculum. Specifically, the project:

- creates handbooks for particular units of study
- publishes a newsletter (*Networks*)
- offers workshops relating to a variety of school subjects and topics
- works with the universities in providing global education courses
- organizes conferences and institutes
- offers teachers the opportunity to establish networks of like-minded educators to exchange ideas and teaching strategies.

A guiding principle of the project is that teachers play essential roles in planning and developing materials and in offering professional guidance to teachers. All materials have been produced with significant input form the field.

> The project's programs are based on the assumption that teachers come to a professional development event looking for useful ideas, materials and techniques and that teachers themselves have a wealth of useful ideas, material and techniques to contribute. One of the project's strategies is to bring teachers in touch with their own expertise and assist them in sharing that with other teachers (Choldin, 1989 p. 27).

For example, teachers develop the resources, write articles for the newsletter, and are consulted prior to the development of new project initiatives. My own experience in working with the project reinforces the principle of teacher involvement.

C. My Involvement in AGEP

The turning point in my own professional growth relating to global education dates to 1989. I attended a meeting to pilot the first grade 11 Social Studies resource, *Global Environment. A Resource Handbook.* Several outcomes of that meeting have greatly influenced the way I teach and the way I think. These changes began when I was asked to join the ATA corps of Association Instructors. This group provides inservice training for meeting the professional development needs of Alberta teachers. The ATA workshops offer a wide range of topics, several of which are in global education.

While inservicing teachers, I began extensively using the resources and strategies produced by the project in my own teaching. My pedagogy began to shift toward teaching as a facilitator of learning rather than as an expert provider of knowledge . I became more creative in approaching issues and more sensitive to the importance of involving students in their own learning. Finally, I came to develop a greater personal global awareness and to experience a shift in thinking about global issues. Furthermore, I believe that my understanding of global education broadened. I felt more hopeful about the possibilities to influence the future and in engaging students in action. The writing of *Global Interconnections: A Resource Handbook for High School Social Studies Teachers* represents the culmination of my experiences with the project. AGEP and the people that work there have guided my journey in understanding the complex nature of global issues and in transforming my pedagogy. It has provided both financial and moral support in my work developing *Global Interconnections.* Without that encouragement it is unlikely I would have persisted in this project or felt as satisfied in its completion.

D. The uncertain future of AGEP

This year the entire development education (dev ed) community has been shaken. In December 1994, CIDA promised to fund AGEP until the year 2000; however, in March 1995, the federal government reversed its decision. André Ouelette, Minister of Foreign Affairs, announced that all development education funding for Canadians would be cut 100% by the end of 1995 or earlier. This announcement sent shock waves thorough the "dev ed" community. Across the country, many actions and appeals have since been launched to save these programs. Letter writing campaigns, petitions, and appeals to government officials have been made. On June 19, 1995, a modification to the policy was made giving some funding to development education organizations to facilitate the transition from government to private funding sources.

Although established as a CIDA initiative, the AGEP's future is not secure. Government policy determines the fate of programs and policies. This policy change makes me realize just how vulnerable such agencies are. Priorities shift and moods swing. The AGEP, along with many other development education organizations, has embarked on a campaign to save global education mainly by seeking alternative sources of funding and lobbying the government to modify and revise its policy to slash these programs. Through my involvement in the project, I have joined the efforts of others in trying to keep the project alive. Several NGO's have been approached and may assist in future funding. My main concern is that the valuable work that has been done to this point will be lost and that Canadian students will have a reduced opportunity to broaden their thinking and explore global issues in ways that will make a positive impact in the future.

If the goal of education in this province and in this country is to promote responsible global citizenship, the decision to reduce funding to an organization that directly promotes this goal is regressive. Without knowledge about how global issues such as development, human rights, the environment, and militarism impact the world as a whole, it is unlikely that Canada will continue to take a leading role in promoting global justice.

VII. Summary

This chapter entitled "Setting the Stage" establishes the context of my work. The metaphor of the telescope asks us to use a new looking glass so that we might **see**, **think** and **act** in new ways. This new way of seeing, thinking, and acting symbolizes my journey, a journey where I begin to consider new ways of teaching, new ways of thinking, and new ways of acting.

My understanding about what global education means to me is based on my own experience in teaching students, students teachers, and teachers and in immersing myself in many aspects of learning over the course of the past two years. Teachers, in particular, are curious about the what and the how of teaching global education. When given the opportunity they also find it useful to reflect by dialoguing with others. They are anxious to make their courses more meaningful and they are willing to learn more themselves.

My work is a response to the frustration I have felt in trying to teach the concepts and themes of Social Studies 20, Topic B in ways that are true to the curricular intents and to the goals of global education. Some of the challenges in teaching this unit are to:

- find ways to effectively implement the goals of global education into existing curricula
- to make lessons meaningful to students
- to organize the topics so that they flow logically

These frustrations have motivated me to come to a better understanding of what global education means and to try to translate these understandings into a resource that addresses these challenges. I hope to assist other teachers in increasing their own awareness of global issues, I hope that the resource Dave, Jody, and I created is a "teacher-friendly" document that can be used in a variety of ways. Ultimately, I hope that it serves to facilitate learning and action about global issues. Furthermore, coming to an awareness of the important interconnections between the processes and the production of *Global Interconnections* is the essence of the this work.

The importance of collaboration as an effective means of approaching work in global education has also been identified as an important element of this work. I hope to have learned something about myself as I reflect on the process of collaborating with two aspiring teachers as we joined forces in approaching this project.

The theme of consistency will be revisited in several ways throughout this thesis. How can Social Studies Topic B be taught in a way that is consistent with the goals of global education? How does our handbook *Global Interconnections* reflect these goals? How can we teach using pedagogy that reflect the goals in global education? In answering these questions it is necessary to review relevant literature to determine what the commonly accepted goals of global education are. It will also be important to investigate and consider various orientations to global education and seek to identify a theoretical foundation which supports the conceptual frame that we used to design our book. Chapter 2 explores the meaning of the term "global education" and it introduces theoretical models of global education.

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Chapter 2 Defining the Goals of Global Education

I. Introduction

"So, what is global education? This question has been asked of me numerous times, especially since I began writing *Global Interconnections: A Resource Handbook*. The question never fails to take me aback as dozens of ideas race through my mind. How to answer this seemingly simple question in a way that is concise and makes sense? I usually respond by taking a big breath and saying that global education is a perspective or an orientation to learning about global issues that takes into account the interdependent nature of the world we live in. It asks that students examine themselves in coming to an understanding of global issues. Ultimately, it empowers them to effect changes that will bring about a more peaceful, sustainable, and just world. This woefully inadequate response leaves the asker nodding knowingly and me wondering how better I could have responded to the question (in thirty seconds or less!). In reviewing the literature, I hope to reveal a more adequate understanding of the meaning of the term global education, a better sense of the conceptual paradigms that reflect various theories of global education, and to discuss these conceptions in the Alberta context.

II. Defining global education

A. Reviewing the literature

The main thing that a review of the literature of global education reveals is that there is no consensus on the meaning of the expression "global education." Numerous conceptual models use the umbrella term global education, but these have different ideological orientations and even express different goals. Elizabeth Lange Christensen (1995) mirrors my sentiments when she comments on the difficulty of coming to a definitive understanding of the term: "[It is because of] this wide range of imperatives advocated for global education illustrating different worldviews that confound any uniformity in definition" (p.1). The concept has changed over time and is in a state of continual evolution. The difficulty of finding a shared definition is reiterated by John Prabhakar Anchan (1993) when he reveals that global education has undergone a series of changes and that there is little common agreement on an all-inclusive definition. He ascertained that the fundamental concept of global education remained the same, "Interrelationship; international linkage; cooperation; conservation; humanistic traditions, and an altruistic approach to a better world are all concepts that arise when global education is discussed" (p. 3). In coming to his working meaning, Anchan states that "the term requires the provision of a clearer philosophy toward praxis [action and reflection]" (p.2). His study of Edmonton schools used phenomenological methodology in arriving at meaning that emerged from participant/researcher explorations.

Definition problems exist because global education is sometimes confused with other "sister" educational models such as peace education, development education, environmental education, and human rights education. These orientations differ in their emphasis regarding fundamental approaches to issues relating to societal injustice. Each promotes an orientation that it believes will form the foundation of more just societies. Development education centers on understanding global issues and trends by focusing on the analysis of social experiments of development in the South and their relationship to societal improvement in the North. Fairer international systems and alternative models of development are considered to be a starting point for change by those who espouse development education theory. Human rights education begins by looking at the relations between people and the working toward more equitable legislation to promote these rights. Peace education examines the nature of conflict and promotes a viewpoint that a peaceful world can be achieved by individuals living more peacefully and by nations pursuing international arms reduction/elimination and peace agreements.

In contrast, global education is a broader term which encompasses elements of the above. It grew out of a long liberal tradition of societal improvement through schooling. According to Lange Christensen (1995), western liberal education theory has historically espoused the utopian promise of utilizing schooling to promote world peace, end social inequality, and create the good society"(p. 3). Liberals regard "progress" to be a positive movement forward in improving society. The liberal movement corresponds to the modern idea that rational thought, scientific exploration, and technology offer the answers to society's ills. While the value of a pluralistic society is that they are able to keep and practice cultural traditions and maintain indigenous languages, some argue that this view fails to ask critical questions and examine fundamental assumptions about the value of such superficial understandings of others' cultures. Liberals still support the idea of individualism and believe that it is possible to pursue one's own interest while operating within a larger system. According to Christensen, "each part is free to pursue its goals, rather than a common good, within a pluralistic environment" (p. 2). Toh Swee Hin (1993) criticizes the liberal proposition that fragmentation is necessarily desirable. He says that it promotes cultural understanding which is split into superficialities and trivialities" (p.10). Furthermore, liberalism fosters paternalism and promotes a charity mentality. To Toh, a charity mentality ignores the roots of social injustice while applying band-aid solutions to fundamental social injustice. Charity eases the conscience but fails to change systemic inequities.

B. Understanding paradigms

Most theories of global education reflect an identifiable paradigm. To make sense of these paradigms it is expedient to place them on a continuum. Although this method is an imperfect way of categorizing the multitude of meanings of global education, it does provide a frame for understanding various orientations. Steven Lamy, professor in the School of International Relations at the University of Southern California in Los Angeles, provides a frame for an analysis of the directions that global education has taken in the past decade.

Lamy (1989) claims that three distinct traditions of global education have emerged in the American context. These views of global education span a continuum generally reflecting relative differences of involvement of America internationally. The most conservative paradigm, **national interest-neomercantilist,** is the most commonly held view of global education. It advocates that global education "prepare students to be leaders with skills and competencies essential to maintaining the status quo" (p. 41). In this view Americans would respond to international crises or concerns by educating students to compete more successfully in the international marketplace. It suggests that international education be an essential element in promoting national security and national economic growth.

The second view of global education, **international society-communitarian**, is liberal in its orientation. It advocates that education promote the idea that students become pluralistic decision-makers. Recognition that the world is interconnected through global economies is a fundamental understanding. This view urges cooperation, bargaining, and the politics of accommodation as opposed to a more forceful approach to dealing with the international community. This view advocates that American students consider economic, political, and cultural policy tools in dealing with international issues.

The third paradigm, **radical idealistic** or **utopian** views the concept of global education as vehicle for promoting change of the international system itself. Supporters of this view believe that students should first develop appropriate attitudes and then adopt positions that reflect human-centric policy goals. These policies would lead to greater economic well-being, a clean environment, peace, and justice for all citizens. Lamy says that this third view is advocated by a small but vocal minority. He goes on to state that the elementary and secondary teachers are more likely to espouse the international society-communitarian or liberal paradigm in their actual practice. This is true in Canada, too. He concludes by stating that the global education movement in the USA has been influenced by all three views and that controversy among the proponents of each position has led to interesting [his word] debates.

Lamy's article cites the Danforth Foundation of St. Louis, Missouri, as one of America's most comprehensive institutions for supporting global education. He highlights the foundation's intellectual goals. These include the following principles:

- **knowledge acquisition of multiple perspectives** - that the study of international issues be constructed around a multiple perspective analysis of controversial issues
- **exploration of world views** - the students explore values, assumptions, priorities, and policy orientations used to interpret public and private issues
- **skills for understanding** - that students develop strategies for multi-perspective information acquisition, evaluation, and decision-making.
- **strategies for participation and involvement** - that students act or participate in public or private policy arenas

Lamy is in most agreement with the international society-communitarian view. His support of the aims and directions of the Danforth Foundation reflects this liberal orientation. The Danforth Foundation does not suggest a radical altering of the existing structure but urges responsible involvement within the existing establishment. It is vague in defining what it means to act and participate but does suggest that cross-cultural understanding is important.

Willard Kniep (1986), Director of Research and Development for Global Perspectives in Education in New York, also reflects a liberal orientation to global education. He contends that "globalization" is crucial to a well-rounded education. In his overview of the literature, he notes that multiple examples of definitions for the term global education have meanings that are distinct from each other and that these meanings are related to particular contexts. He cites others who hold to the liberal view of global education. Harf and Algar (1979, p. 13) claim that global education is a descriptive term for education that includes a global perspective, global studies, world-centered education, and global awareness. Muessig (1981) claims that global education can be defined in terms of its broad areas of concern (Kniep, 1986) while Anderson (1979) holds that it can be defined by the results and/or changes it brings about (Kniep, 1986). These individuals provide functional definitions of global education. They do not suggest that students analyze assumptions or act to change unjust conditions.

Kniep (1986) states that the outcomes of global education serve two purposes: that individuals will be more responsible globally and that educators will be provided a curriculum that will aid them in developing units and strategies. I concur with these ideas. He elaborates by stating that global education should encourage the goal of critical thinking, it should value diversity, and it should allow students to seek connections. Values of pluralism, interdependence, and change should be part of a global education program. He cites four elements that he believes are crucial to effective global education: universal human values should be identified, global economic, political and technological systems should be studied, problems and issues should be raised, and students should investigate the history of contacts and interdependence. Kniep suggests general categories of study such as peace, human rights, and global history be undertaken but he avoids identifying specific content areas within these categories. According to him, an effective global education school program enables all students to develop (p. 114):

- **a perpectives consciousness** - the recognition or awareness that one's view of the world is not universally shared, that it has been and continues to be shaped by influences that often escape detection and that others have views of the world profoundly different from one's own
- **a state of the planet awareness** - of prevailing world conditions and development, including emergent global trends
- **cross-cultural awareness** - of the diversity of ideas and practices to be found in human societies around the world, of how such ideas and practices compare, and of how one's own society might be viewed from other vantage points
- **knowledge of global dynamics** - including comprehension of key traits and mechanisms of the world system and consciousness of global change
- **an awareness of human choices** - especially the problems of choice confronting individuals, nations, and the human species as consciousness and knowledge of the global system expand

Kniep concentrates on awareness and knowledge but doesn't seriously address the issue of change or transformation.

Toh Swee-Hin (1993) agrees that global education is taught from different perspectives. He cites the liberal technocratic and the transformative paradigms as representing the two dominant orientations in the field. The **liberal technocratic** contains the following features: a recognition that the world is filled with various types of cultures and peoples, an admission that the world is interdependent, a belief that global studies is important primarily because it will allows "us" to compete better in global markets, a belief that progress equals industrialization, and that environmental conservation and management is crucial to maintaining "life as we know it." The liberal technocratic paradigm seeks to maintain the *status quo* and advocates change only when existing systems are threatened. It does not significantly address fundamental problems of inequity and injustice. According to Toh this paradigm is not consistent with what he believes are the true goals of global education.

Toh (1993), global educator and professor at the University of Alberta in Edmonton Alberta, advocates an alternative paradigm which he refers to as **transformative.** He believes that transformation should direct global studies. The transformative paradigm differs from the liberal technocratic paradigm in that its fundamental aim is to act as an "agent of change." It recognizes the importance of ecological conservation and interdependence. It goes beyond the liberal technocratic paradigm in that it addresses the following themes:

- **ethical living** - it requires that we understand the global family and that we act in ways that are consistent with liberation and emancipation

- **planetary survival** - asks "in whose interest" economic and political decisions are made to understand the root causes of violence and conflicts so that an understanding of structures that entrench injustice can be changed

- **ecological security** - encourages learners to live in harmony with the natural world and to understand that environmental degradation is intrinsically linked to political and economic constructs that continue to marginalize those who are already poor. Students should challenge economic structures that propel eco-destruction and join with those who oppose it.

- **think globally, act locally** - the need to put theory into practice and to act on one's beliefs. Learners need to go beyond appreciating or tolerating others and move toward understanding structural complexities that result in global and local disparities

- **conscientizing and empowering pedagogy** - encourages individuals to be truly empowered by taking heartfelt actions which link knowledge and awareness with fellow learners

Toh's model requires an active, participatory approach to learning while moving students toward ethical decision-making. To liberals, his approach seems radical in that it challenges the nature of existing political and economic structures, structures that he believes perpetuate inequities, abuse, and conflict. His model urges students toward ethical action to change structures that entrench these inequities.

David Selby (1993), professor and Co-Director of the International Institute of Global Education in the Faculty of Education at the University of Toronto, also makes reference to the transformative paradigm. He likens transformation to the metaphor of the "web." The web symbolizes the dynamic interactions which characterize relationships of nations today. The world has become a system rather than a collection of lands and peoples. The units in the web model could be likened to an electron which simultaneously manifests itself as both a particle and a wave. The wave aspect of the electron interferes with the inner qualities of all other electrons and affects their basic nature. Identity is derived from the relationship each electron has with the others. Selby argues that nations derive their identities from their relationships with other nations. The inner quality of a nation's identity is affected by its encounters with other nations (p. 3). The same can be said for individuals.

Selby and Pike (1988) argue that global education hinges on the understanding of the "interdependence" and interconnectedness of the people and systems of the world. They suggest that global education explore four dimensions spatial, temporal, issues, and the personal or the "inner" dimension. The spatial dimension focuses on the idea that the world can be likened to a "system" which is interconnected into one whole and that actions taken in one part will impact those in another. The temporal dimension is concerned with time. Students must be challenged to think about past and present in order to believe that they can influence and actively create preferable futures for themselves and others.

Selby and Pike (1988) urge teachers to engage students in debates on issues which illustrate the complexity of world problems. They caution against the study of issues which use the cause/effect model because these tend to oversimplify problems and reduce issues to scientific/rational analysis. Pike and Selby reflect the transformation perspective because they advocate that issues be studied in a paradigm which reflects holistic understanding, intuitive knowing, and synergistic relationships. They argue that people should make an inward journey and be coaxed into exploring the foundations of their personal world views. They state that personal well-being is fundamental to the well-being of the global society and that these are interdependent. Their conclusion suggests five aims for global studies:

- **thinking holistically** - avoid dichotomizing the world, try to understand the interrelationships of many factors affecting the whole simultaneously
- **recognizing that personal perspectives are not shared universally**
- **maintaining the health of the planet**
- **making changes which promote the well-being of the world**
- **embarking on a personal journey with no fixed destination**

To Pike and Selby this paradigm values cooperation, reciprocity, synergy, and divergence (p. 29). Change should begin with the individual.

Barbara Bentham Tye and Kenneth Tye (1992) have written extensively in the field and have made a study of the impact of global education in four American schools. They submit that the four essential elements of curriculum based on a global perspective should engage students of all ages in all subjects in the study of:

- **humankind as a singular entity interconnected across space and time;**
- **the earth as humankind's ecological and cosmic home;**
- **the global social structure as one level of human social organization; and,**
- **themselves as members of the human species, as inhabitants of planet earth and as participants in the global social order.**

Tye and Tye reaffirm the importance of interdependence and participation. They see global education as a vehicle for bringing about school improvement. They suggest that improvements in education such as interdisciplinary planning and teaching, the development of critical thinking abilities, the use of the community as a learning laboratory, cooperative learning, and intrinsic motivation of student learning are well suited to the goals of global education (p. 2). They focus on the value of the process rather than the content.

David Hicks (1993), a British global educator and futurist, states that the emphasis for global education should be focused on "futures education" and that the creation of a "vision for the future" should be its most important concern. According to Hicks, global education is one of a number of terms used to highlight a range of perspectives relating to the "state of the planet" (p. 19). He argues that the term subsumes a number of orientations and perspectives: development education, education for peace, human rights education, and environmental education. What these orientations have in common with each other is "an interest in the human condition and its improvement" (p. 20). With this in mind, Hicks goes on to say that, as well as being issue-oriented, futures education is also concerned with "process" learning. It combines a person-centered approach with the reconstructionist tradition. Reconstructionism advocates that education is the most fundamental element in creating a better society. In other words, education should function as the "agent of change." Hick's article begs the question: why teach global citizenship and responsibility if not to impact the future of the world we live in? Hick's vision of global education also reflects the transformative paradigm.

Marg Harris (1992) urges educators to shift away from ethnocentrism toward views of the world which are more cognizant of international perspectives. She is in agreement with Hicks when she reiterates the belief that global education should have a futures orientation. She holds that students are influenced to make changes when their own experiences are taken into account, principles are modeled, materials which prevent misconceptions are used, parents and the community are involved, and students are sensitized to differences. She concludes by saying that active engagement in learning, relevance to personal experience, and participatory activities are effective approaches which should be used in teaching global education.

C. Theoretical underpinnings for my work

Ideally, I would like my work to reflect a **transformative** approach to global education. By this, I mean that the information and perspective of *Global Interconnections* will require that students and teachers critically think about the world as it exists and, as a consequence, seek to change the conditions which they believe are inherently harmful. They should engage in activities that move toward creating their preferred futures.

The orientation of *Global Interconnections* will focus on the "global" or interrelated nature of the earth's inhabitants and life forms. Truly transformative pedagogy also "practices what it preaches" or as one student said to me this year "walks the talk." Teaching strategies should mirror the values and attitudes being taught. In this way theory and practice come together. Transformative global education typically utilizes cooperative learning techniques, role plays, simulations, and dialogue based discussions. These are usually followed by critically reflective debriefing and evaluation. The following is a summary list of the goals I believe best reflect global education in the transformative paradigm. These goals are to:

- **recognize the importance of interdependence**: Human and natural systems are connected with each other and that all actions impact the whole system, that social, political, cultural, and environmental conditions are shaped and affected by everyone.

- **understand that global education is holistic**: It is not possible to separate global education into neat packages or to hope that chronologies will provide a sense of linear order; many factors and ideas must be understood as part of a "bigger picture."

- **know that global education deals with topics relating to human rights, the environment, peace and security, and development:** These specific content areas provide the substance for issue exploration.

- **focus continuously on future perspectives**: Remember that students vision preferred futures and set about reaching these targets by engaging in actions to bring these about beginning now.

- **consider ethical principles in decision-making**: Constant evaluation of ethical principles should be built into learning activities and that subsequent actions reflect these.

- **promote active/responsible citizenship**: That the goal of global education is to become informed, active and willing to democratically engage in actions to reduce injustice and increase freedom.

Keeping these goals in mind it is important that teachers develop strategies that mirror these principles. These strategies that reflect these goals engage students in:

- **active learning**: Experiential/participatory learning should be practiced.

- **critically questioning**: Students should examine their own attitudes, values, and beliefs in order to better understand world views of themselves and others.

- **creative expression**: Students should be given the opportunity to express their ideas in a variety of ways and mediums.

These goals and strategies of global education have become fundamental to my own orientation. They are still evolving. These goals are reflected in *Global Interconnections* and will be more fully explained in Chapter 3. Ideally, I believe that process and product are equally important and that these should be taught simultaneously. Many teachers criticize practitioners of global education of being "light on content." It is a misconception to think that content is lacking. Open a newspaper on any given day and numerous issues will present themselves. It is the responsibility of the teacher to keep current, to update materials, and to constantly seek alternative sources of information.

Although I like to think that I promote a transformative paradigm, realistically I fall short in taking this more radical approach. My work operates within the confines of established institutions (the ATA, Alberta Education, and the Faculty of Education at the University of Alberta). Advocating radical change and overthrow of the established order would be off-putting and my work would not be supported. I believe that it is possible to work within the system in promoting a resource for teachers that moves toward transformation. I recognize the limitations set by these institutions and conclude that my orientation is probably between a liberal and a transformative paradigm. I remarked in one of the dialogue sessions that "We can't leap from [charity] to [transformation] and expect people to change like that. That is not how change happens. It happens in small increments. It happens in local ways. It happens gradually (Lange Christensen, 1995, p.39).

III. Global education in the Alberta context

The 'Goals of Basic Education for Alberta' explicitly states that schools will help students to develop an understanding of the meaning, responsibilities and benefits of active citizenship at the local, national and international levels; the ability to get along with people of varying backgrounds, beliefs and life-styles; and a commitment to the careful use of natural resources and to the preservation and improvement of the physical environment. They also stress the development of ethical and spiritual values that are essential to the

> improvement of society and the establishment of a peaceful and prosperous global community (Brackenbury, 1989, p. 2).

The policy statement for "Secondary Education in Alberta" also states as a major objective of secondary education in Alberta that "students learn about the interdependent nature of the world through a study of history, geography, and political and economic systems" (Brackenbury, 1989, p. 29). In achieving the goal of responsible citizenship, attention to the goals of global education are explicitly affirmed in both documents. The province of Alberta supports the teaching of the principles of global education and has a mandate to carry these out as a means of promoting responsible citizenship.

A. Responsible citizenship in social studies

The fundamental objective of social studies education is to create responsible citizens. In social studies a responsible citizen is "one who is knowledgeable, purposeful and makes responsible choices. The citizen understands the roles, rights, and responsibilities in a democratic society and the global community, participates in making rational decisions and respects dignity and worth of self and others" (Alberta Education, 1990). In social studies, citizenship education is based on the understanding of history, geography, economics, the humanities, and other social sciences. A recognition that knowledge (facts, concepts, and generalizations) is rapidly changing has been instrumental in shifting the emphasis from memorization to the development of skills that are useful for life-long learning.

To achieve the overall goal of responsible citizenship, social studies integrates three objectives: knowledge, skills and attitudes. The knowledge objectives are described as being "the information one acquires through experiences." (Alberta Education, 1990, p. 3). Knowledge objectives focus on **content** which is acquired through the learning of generalizations, concepts, and facts drawn from history, geography, economics, and other social sciences. In global education knowledge objectives center on concepts such as disparity and interdependence and topics such as development, human rights, peace and security, and the environment. All of these knowledge areas have historical, geographical, political, and economic dimensions.

Skill objectives are described in the curriculum as "the abilities or techniques gained by practice or experience" (Alberta Education, 1990, p. 4). These center on the "how" of learning. In social studies these techniques and abilities are achieved by developing three types of skills: **process, communication** and **participation.** Processing skills allow one to acquire, evaluate, and use information and ideas by locating, interpreting, organizing, analyzing, and synthesizing data. Communication skills develop a student's ability to express and present information and ideas through speaking, displaying, demonstrating, and writing. Participation skills help students interact with each other. These are achieved through involvement in intrapersonal and interpersonal relationships that encourage group processing and discussion (Alberta Education, 1990, p. 4). Most global educators would strongly agree that effective pedagogy involves a combination of these important skills. Earl Choldin (1993), director of the Alberta Global Education Project, asserts that global education promotes cooperative, democratic, community-based experiential, and interdisciplinary approaches. Choldin would press this perspective further by urging that skills which promote students to take action on issues be developed in order to lead students from conditions of despair to empowerment (p. 28).

The third important objective of learning in social studies is attitudes. Attitudes are "the thoughts or feelings that a person develops from beliefs, values and experiences which ultimately influence our behaviors or actions" (Alberta Education, 1990, p.5). Alberta

Education points out that specific positive attitudes should be fostered in the "development of desirable personal characteristics. These attitudes are honesty, fairness, justice, kindness, tolerance, forgiveness, loyalty, commitment to democratic ideas, open-mindedness, critical thinking, appreciativeness, intellectual curiosity, creativeness, cooperativeness, acceptance, attentiveness, industriousness, and possession of a strong sense of self-worth (Alberta Education, 1990, p. 5). Positive attitudes should be fostered toward the aim of developing ways of thinking, feeling, and acting that are considered necessary in achieving the goal of responsible citizenship. Students should develop positive attitudes toward learning in general, about one's self, about democracy (including rights, privileges and responsibilities of citizenship), and about taking responsibility regarding the environment and the community (Alberta Education, 1990). These attitudes are considered to be important in the conscious development of one's personal character. Attitudes are not to be evaluated *per se* but these attitude objectives should be taken into account when teachers select, design, and implement classroom activities.

There are some difficulties in regard to the explicit detailing of the desired/prescribed attitudes. Questions need to be asked and answered? Who chose these specific attitudes? What was the actual rationale for shifting from values objectives in the 1981 curriculum to the attitude objectives of the 1990 curriculum? Why were these specific attitude objectives chosen (for example, loyalty, fairness, tolerance, etc.)? Why are these attitude objectives, which have been deemed "desirable" left undefined? Global educators might be concerned with the omission of the attitude of **equality**. Fairness is included and one could construe this to imply equality. There were heated discussions regarding the answers to these questions when the Curriculum Committee met. It is likely that political considerations were part of the decision-making process in the selection of "appropriate" attitude objectives. The answers to these questions will be part of my personal investigation regarding the development of this curriculum. The answers will have implications for acceptance of my teacher/student resource books as legitimate resources for Social Studies 20 Topic B teachers.

Earl Choldin (1993) says that global education is citizenship education. He says that,

> Global education is citizenship education, nurturing an informed citizenry, able and willing to participate, and guided by dispositions rooted in notions of justice and freedom. It teaches critical thinking and decision-making skills. It assists students in empowering themselves through teaching democratic participatory skills and encouraging appropriate social action around vital issues (p. 29).

Clearly there is general agreement among curriculum writers in Alberta that recognizes the importance of "responsible citizenship" and recognizes that a responsible citizen is a global citizen who willing and able to affect changes which reflect values which promote justice and equality.

B. An historical overview of Social Studies 20/23 Topic B "Interdependence in the Global Environment" and "Challenges in the Global Environment"

It is in social studies that much of the work of infusing global education into the curriculum has occured. Development of the "global perspective" in Social Studies 20/23, Topic B, particularly mirrors changes that were occurring throughout the curriculum. Some of these changes are reflected in the approach used to address global issues. The social studies curriculum of the 70's and 80's centered on questions which required students to take stands and act on issues which focused on "problems" relating to specific global concerns (mainly over-population and food shortages). The orientation of this early approach was uncritical of the fact that the North was in any way responsible for these problems. They were problems of the "less or under-developed nations (sic)."

John Blevins (1992), a consultant with the Alberta Department of Education, stated that the 1982 Social Studies curriculum put forth a point of view which narrowly addressed the real concerns of global education. The perspective was that the "developed" world could solve problems created by the Third World nations by applying principles and solutions which were locally conceived. Students analyzed problems, through inquiry, and by applying their own community standards generated single answers to complex world issues. The orientation of the curriculum, though liberal for the time, was still very much based on an ethnocentric view of the world; that is, "we know what is best for you." I, like many social studies teachers, taught this perspective; however, the underlying orientation based on a single perspective (ours) did disturb me. It seemed presumptuous that we assumed we could come to "simple" but usually expensive solutions to exceedingly complex issues. Furthermore, to assume that our suggestions for how other people should live reinforced a dichotomy which served to strengthen the view that our way of life was somehow superior. The critical thinking component was absent from this curriculum.

Social Studies 20 Topic B has changed over the two decade period and gradually a more global perspective has been integrated. By 1989, the curriculum shifted significantly to a orientation which I believe is far more indicative of a global perspective. By adopting this orientation, it became possible to address global concerns in ways which offered alternative points of view (including those of the then called Third World) and to critically investigate the role of the First World in contributing to global problems such as food shortages, over-population, militarization, and issues of human injustice and rights violations. This shift in orientation led me to take an even keener interest in the topic area especially as it related to the grade eleven unit. My nagging concerns about the presumptive nature of our suggestions for change were being addressed.

I believe strongly in the goals of achieving greater fairness and justice. These goals became specific attitude objectives in the 1990 curriculum for Social Studies. I believe that our students can be served by teaching Social Studies 20 Topic B using pedagogy which models these principles. Students are still required to think critically and the inquiry process is still vital to coming to a more thorough understanding of the issues but my feeling is that by taking a more "multiple perspective" approach empathy and sensitivity will be generated in regard to issues which affect us all.

C. The changing role of values in social studies

It is important to note that a recent shift has occured from the teaching of values to the teaching of attitudes. This shift occurred in the adoption of the 1990 Curriculum. Prior to 1990 values were incorporated into the curriculum. Values were defined as:

> fundamental ideas about what is important in life; they are the standards of conduct by which individuals, groups and nations think, act and make judgments. By their very nature, the social studies curriculum includes issues involving values. To understand why people act the way they do, one has to examine their underlying reasons for action, including the values that motivate them. (Alberta Education, 1990 p. 6)

In the 1989 curriculum, values are seen as intrinsic to the understanding of knowledge, the development of skills, and they are the basis of attitude formation. In other words, values are not seen as being distinct from knowledge, skills, and attitudes but they are recognized as being fundamental to all domains of learning in social studies. Global educators generally agree that values are central to understanding multiple perspectives .

> It is our values that shape our thoughts and ultimately our actions. When we question our underlying assumptions regarding positions on issues our values are exposed. Toh suggests that the importance of values is evident when he affirms that "as a person's interior life deepens, she or he becomes engaged in the crucial struggles of all peoples for justice, dignity and freedom." (Toh, 1993, p. 12)

Uncovering the underlying assumptions so that meanings can be better understood (and deconstructed) is essential to the task of effecting change. Paulo Freire popularized the expression **conscientization**. Conscientization directs choices. It means that one puts theory into practice by acting on one's beliefs (Toh, 1993, p. 14). The necessity of clearly considering one's own beliefs and understanding the implications for the future should these beliefs be acted upon, is a key to the kind of understanding demanded by global educators.

D. Problem-solving and decision-making in social studies

Central to the social studies curriculum is the idea that students should be able to solve problems and make decisions. A **problem** is any situation for which a solution is desired. Problem-solving involves strategies that use a variety of skills to answer a question or solve a problem. Problems focus on answering the who, why, where, what, when, and how questions (Alberta Education, 1990).

> Decision-making, on the other hand, is a strategy that uses values and a variety of skills to determine a solution to a problem/issue that involves a choice and requires a decision for action. An **issue** is a matter of interest about which there is significant disagreement. The disagreement can involve matters of fact, meaning or values. Issues are identifiable in that they ask: should, how should, and to what extent? (Alberta Education, 1990 p. 8)

Social studies curriculum provides two strategies for resolving issues and answering questions. These are labeled decision-making and problem-solving respectively. In the social studies curriculum the model for resolving issues . . . **decision-making** suggests that students:

- identify issues
- suggest possible alternatives
- devise plans for research
- gather, organize and interpret information
- evaluate the alternatives using collected information
- make a decision: plan or take action consistent with the decision (if desirable and feasible)

- evaluate action plan and the decision-making-process (Alberta Education, 1990 p. 9)

Although creating plans or taking action is suggested in the decision-making model, the actual action is only recommended, "if it is considered desirable and feasible." There is no compunction to actually follow through on the plan even though one is supposed to evaluate its effectiveness:

The model for answering questions for **problem-solving** is more direct. Here students are required to:

- define the question/problem
- develop question or hypotheses to guide research
- gather, organize and interpret information
- develop a solution (Alberta Education, 1990 p. 9)

Those critical of this model would argue that this linear approach to problem-solving lacks authentically. Transformative global educators would point out that the model lacks an action component, that single solutions can be generated for complex problems is simplistic, and a danger lies in the fact that students are not required to critically evaluate the implications of their conclusions. There is no ethical standard. Without rigorous analysis of the implications of one's decision, important dimensions of learning are missing.

David Selby (1993) warns of the danger of compartmentalizing solutions. Recognize that each solution has a multiplier effect and that we can never fully anticipate the effect of such solutions. He contends that a better method of coming to a decision for action would be to suggest provisional adjustments and then make sure that students are given sufficient opportunity to learn to think through the problem in a holistic way. (p. 5)

The curriculum guide does, however, provide for the expansion or modification of the inquiry strategies to suit specific topics, disciplinary emphases, resources and students' maturity (Alberta Education, 1990, p. 9). The decision-making and problem-solving models do not require that a rigid lock-step sequence be followed. Because of these provisions it is possible for global educators to operate within the bounds of the existing curriculum in order to move toward a transformative paradigm.

It is in the exploration of issues that global educators who believe in transformation would primarily direct their concerns. They argue that simply becoming aware of differing positions and understanding viewpoints does not necessarily move people to action. Understanding does not require that positions (preferences) be evaluated to determine the rightness or wrongs of a stand. Fundamentally, transformative global education functions to support change which addresses the ethical as well as the action dimensions. Toh's (1993) thoughts on the process of inquiry (the process by which values are identified and questioned) are that such processes develop critical consciousness about the world. He believes that this is achieved not by dogmatically taking a single position but by pursuing questions through constant dialogue. This exchange of ideas will probably be personally disturbing but it will raise levels of consciousness and reveal a range of perspectives and alternative paradigms (p.15).

David Selby (1993) asserts that the issues dimension of global education is essential to understanding the global concerns which typically fall into the categories of environment, development, human rights and peace. He says that students should become familiar with the principal arguments and perspectives brought to bear on each issue (p. 5). David Hicks (1993) would also concur with the belief that global education should be issues oriented. He says that issues should be focused on improving the human condition and that they be concerned with the future. He goes on to say that as well as being issue-oriented, global movements should also share a concern for process education (p. 20).

The role of **critical thinking** is clearly stressed as another essential component of the problem-solving and decision-making aspect of social studies. The ultimate purpose of critical thinking is to evaluate the importance of an idea. As a means of achieving responsible citizenship in a democratic society, students should be open-minded and reflective in order to make informed choices. The curriculum guide clearly states that:

> Critical thinking involves the process of determining the authenticity, accuracy and worth of information or knowledge claims. It consists of a number of strategies each of which to some degree combines analysis and evaluation of information. (Alberta Education, 1990, p.7)

According to David Hicks (1993), in commenting on the nature of education for the future, the notion that critical thinking is essential to the formation of a just and sustainable future is crucial (p. 23). He goes on to state that creative thinking should go hand-in-hand with critical thinking.

The Alberta curriculum also includes **creative thinking** as a strategy for problem-solving and decision-making. This is defined as the process of producing novel and insightful approaches and ideas (Alberta Education, 1990, p. 7). Creative thinking would encourage students to think divergently and in doing so they would generate new and original ideas which would lead to the production of new knowledge, innovations and artistic expressions.

E. Goals of the Alberta Social Studies Curriculum

The Senior High Social Studies curriculum is primarily liberal technocratic in its orientation. It does recognize the importance of the pluralism in our society, it reinforces the attitudes of loyalty, acceptance, tolerance, and industriousness, thereby reinforcing the notion of *status quo* and conformity to someone else's vision of what are desirable personality traits. There is no specific "call to change the world" and in this way a recognition of "life as we know it" is maintained. The general curriculum establishes a framework by which issues and problems can be investigated and explored. The implication is that students have some degree of freedom in exploration of the issues in both a critical and creative manner and that action could be taken if one desired to do so.

Clearly the goals of the social studies allow for a wide range of expression to occur. The explicit inclusion of inquiry process and critical and creative thinking strategies as methods for achieving the goals of responsible citizenship allow the global educator room for the movement toward a transformative pedagogy. This curriculum does not discourage holism, integration, criticism and creativity, all goals which are consistent with those of global education.

I believe, however, that there is sufficient flexibility in the curriculum to allow teachers to pursue transformative pedagogy. The specific values, such as pursuit of fairness and justice, commitment to democratic ideals, open-mindedness, and critical and creative thinking allow teachers the opportunity to explore the possibility for affecting changes and empowering students. It is possible to take actions which reflect one's beliefs. There is no prescribed course of action and freedom to choose to act in a way that is consistent with one's beliefs is possible. The decision-making model also allows the opportunity for students to raise ethical and philosophical considerations and an effective teacher could encourage this (providing they were not perceived as unduly influencing the course of action students or demanding that they accept a specific belief system or ideology). The role of the teacher would be to direct inquiry but not to prescribe a specific course of action. Teachers can positively influence students primarily by modeling behavior that reflects their personal commitment to the ideals of justice. The curriculum can, in fact, be used in a transformative manner.

IV. Summary

The goals that I identified as being fundamental to my thinking and writing in the area of global education are grounded in the work of many global educators. It is apparent that there are a plethora of definitions and orientations. The goals I identified for the purpose of writing a teacher resource handbook are to: recognize the importance of interdependence, understand that global education is holistic, know that it deals with topics relating to human rights, the environment, peace and security and development, focus continuously on future perspectives, consider ethical principles in decision-making, and promote active/responsible citizenship. Teachers should do this by engaging students in active learning, critically questioning and creative expression.

These goals are not incompatible with the goals of Alberta Education or the goals of the social studies curriculum in particular. The umbrella goal of teaching for responsible citizenship encompasses the essence of the overall vision that I have sought to address in writing *Global Interconnections.*

These goals will be elaborated in Chapter 3. I will propose a conceptual model that reflects these goals. I will show how various sections of *Global Interconnections* do indeed model the paradigm that I am seeking to promote. I believe that the handbook does move toward teaching and learning in the transformative paradigm; however, I recognize that elements of my work are still regarded as liberal by truly transformative global educators.

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Chapter 3 Responding to Teachers

I. Introduction

This chapter focuses on the writing of *Global Interconnections: A Resource Handbook for High School Social Studies Teachers*. The primary goal was to create a document that would address the needs of teachers, meet the requirements of the Alberta curricula, and integrate the goals of global education. Many decisions were made continuously to accommodate these three interests. This chapter presents a conceptual model for meeting this goal. "Responding to teachers" provides the focus for our work because it is teachers who will or will not ultimately decide to use the handbook.

A. Involving teachers

First and foremost we decided that it was important to find out what teachers required (in addition to the materials that already exist) for teaching Social Studies 20/23 Topic B. Prior to creating the handbook we surveyed a sample group of teachers and talked to Earl Choldin, Director of the Alberta Global Education Project. These two sources proved to be extremely valuable in identifying the needs of teachers.

In June 1994, twenty secondary high school social studies teachers were contacted in their respective schools and asked for input and feedback regarding their use of the *Global Environment: A Resource Handbook* (1990). This original handbook was written and produced by Alberta teachers in 1989/90 in conjunction with the mandate of the Alberta Global Education Project. Earl Choldin articulates that this is "to assist teachers to find curriculum opportunities, the materials and the techniques to nurture their students' will, as well as their skills, to deal with global issues"(p. 26). We needed their input and feedback so that the revision of this handbook could take place. Initially, our task was to revise and modify the existing handbook; however, as the project progressed it became apparent that the creation of a completely new resource would better serve the teachers of Alberta.

B. The Sample

The names of teachers chosen for our telephone questionnaire were selected from lists generated during workshops sponsored by the Alberta Global Education Project entitled "Developing Student Insight and Involvement in Global Issues: A Workshop for Social Studies 20/23 Teachers." At the conclusion of these workshops each teacher received *Global Environment: A Resource Handbook* (1990). We had a limited time period to complete our work so we restricted our sample to those who most likely would have used it. There was an attempt to call teachers from a cross-section of the province and a conscious effort was made to seek gender balance in our sample. Of the twenty teachers we contacted, seventeen responded. We noted that the teachers in our sample were not necessarily representative of a broad cross-section of social studies teachers but already had a predilection to global education because they had voluntarily attended this particular global education workshop and had been given the original handbook.

Each teacher was initially called to ask if they used *Global Environment: A Resource Handbook* (1990) and if so, would they assist in its revision by providing input and feedback in a telephone questionnaire. We assured them that the phone call would be limited to ten minutes and be done at their convenience. If they agreed, they were faxed the ten questions in advance so that they could think about their responses prior to the follow-up telephone call. A couple of days later Jody Osborne and Dave Hein, my student assistants, called each teacher to ask for their responses. The results were then recorded, summarized, and synthesized.

C. The Questionnaire

We decided that we needed teacher input at the early stages of the development of a revised edition of the original handbook. Jody, Dave, and I collectively generated the ten questions which would identify specific areas of strength and weakness. We wanted to find out practical and relevant information as quickly and conveniently as possible. We asked open-ended questions designed to allow individuals to elaborate specific areas of interest or concern. The questionnaire was brief (we were phoning teachers during school hours) and our sample was too small to provide valid and reliable quantitative results, but it did give us the guidance we needed to begin work on the project.

The following questions directed our interviews:

1. Do you use the *Global Environment: A Resource Handbook* (1990) obtained from the Alberta Global Education Project in teaching Social Studies 20/23, Topic B, Interdependence in the Global Environment? If not, why not? If so, to what extent?

2. What parts of the handbook do you find useful?

3. What strengths or weaknesses would you specifically identify in the existing handbook?

4. Are there sections of this handbook that could be deleted?

5. Are there topics not covered in this handbook that should be added?

6. Do you have other sources or materials (films, movies, activities, openers, readings, etc.)? Would you be willing to share these with us?

7. Do you feel that the this handbook provides "balance" in approaching the topics and issues in Social Studies 20/23Topic B- Interdependence in the Global Environment? If your answer is no, please identify the biases you detect.

8. How do you organize this unit? Is it by topic or by theme? What general order do you follow when you teach Social Studies 20/23 Topic B?

9. What is the context of the school and classroom in which you teach Social 20/23 Topic B?

10. Would you be interested in piloting the new resource, *Global Interconnections: A Resource Handbook for High School Social Studies Teachers* (1995), being developed for this unit?

Initially, Jody and Dave were hired only for the summer of 1994; therefore, it was important to begin work as quickly as possible. By collaboratively generating the interview questions, we were able to identify goals and content of the unit and come to a common understanding of Social Studies 20/23, Topic B, "Interdependence in the Global Environment." By actually doing the telephone interviews, Jody and Dave were able to talk to practicing teachers and gain a better sense of teachers' perceptions and experiences regarding the unit. The telephone questionnaire not only provided us with valuable teacher input but it served to inform Jody and Dave of the vagaries of teaching the unit.

D. Summary of Teacher Responses to the Questionnaire

1. Do you use the *Global Environment: A Resource Handbook* (1990) obtained from the Alberta Global Education Project in teaching Social Studies 20/23, Topic B, "Interdependence in the Global Environment?" If not, why not? If so, to what extent?

All of the teachers interviewed used the *Global Environment: A Resource Handbook* (1990) in teaching Social 20 and/or 23 Topic B. Some used the handbook extensively and others selected readings and topics for appropriate use within their own classrooms.

2. What parts of the handbook do you find useful?

Teachers found many things to be useful in the existing handbook, but two areas were frequently identified. First, they especially liked the openers and used these to motivate students and initiate the exploration of topics and issues. Second, they felt that the "taking action" component was useful. They said that these offered practical suggestions for meaningful student responses to global issues. Teachers also liked that specific topics such as human rights, diversity, women, transnational corporations, and dynamics of change were included in the handbook. These topics were not included extensively in the existing texts and many teachers felt that this handbook provided this important information. Several teachers suggested that topics related to the environment and sustainable development be expanded and more information provided. Ironically, others thought these topics should be reduced.

3. What strengths or weaknesses would you specifically identify in the existing handbook?

Teachers perceived both strengths and weaknesses in the existing handbook. Weaknesses cited were that the handbook was too difficult and the readings were too long for students (even for Social Studies 20). Many thought that the handbook itself was too long (it contains 462 pages) and the reproduction quality of some of the readings was poor, that readings were outdated and no longer topical, and that the handbook would better serve the curriculum objectives if it was organized by theme rather than by topic. Some felt that the handbook needed to include more participatory activities. Several teachers were not happy with the questions that had been added to the readings and would have preferred to make their own questions.

What teachers found useful (see question #2) and what they found to be the handbook's strengths coincided. Some teachers found the organization of the handbook to be useful. For example, several teachers cited the use of curricular ties, topic webs, generic style activities (which could be adapted to any subject), theme connections, graphs, charts, and the synopsis of where one could rent or buy audio-visual materials to be useful. Most were in agreement that the handbook was a vital supplement to the existing text materials and resources recommended or required by Alberta Education for Social Studies 20/23, Topic B.

4. Are there sections of this handbook that could be deleted?

Teachers mentioned several topic areas where modification or elimination in the existing handbook could occur. Some felt that the environment information was overdone and stated that this topic was covered extensively in other courses. Several mentioned that the readings relating to the topic of militarism (i.e. the Cold War) were outdated and geared more to the Social Studies 30 curriculum. Individual teachers provided examples of topics that they personally felt were not dealt with in ways that were consistent with their own beliefs. They cited topics such as hunger, aboriginal people, international trade, and women.

5. Are there topics not covered in this handbook that should be added?

Teachers offered suggestions for additions to a future handbook. Three suggestions most often mentioned were:

a) that the handbook should include an organizational blueprint which logically connects themes and topics.

b) that more readings and activities be geared toward the Social Studies 23 student.

c) that more geography be included.

Other suggestions for addition were that the handbook should include readings providing information on [over]population as a global issue not as just a Third World "problem," key terms and concepts be highlighted, and topics such as foreign debt, industry and trade be added. Some suggested that a critique of economic development models be treated in more depth and that the Trickle Down Theory of economic development be examined in the light of Asian "success" stories. Several teachers felt that a revised handbook should include ways of accessing a social justice network through the Internet or Worldwide Web. Highlighted was the suggestion that we need to shift the study of global education to reflect a more positive orientation. We should celebrate differences and seek to empower students to take worthwhile social action. Several teachers said that students should not leave this unit feeling depressed and helpless but they should finish with a desire to personally address global issues.

6. Do you have other sources or materials (films, movies, activities, openers, readings, etc.)? Would you be willing to share these with us?

Individual teachers sent us activity suggestions and several mentioned specific films or readings they have found useful.

7. Do you feel that the this handbook provides "balance" in approaching the topics and issues in Topic B "Interdependence in the Global Environment?" If your answer is no, please identify the biases you detect.

When asked whether or not they felt that the present handbook presented a balanced perspective, the majority answered yes. A few stated that they felt there was a left-wing slant but they did not seem particularly disturbed by this. Some said that the "left" orientation of the handbook provided a balance in the curriculum because other course materials were more "right" [conservative].

8. How do you organize this unit? Is it by topic or by theme? What general order do you follow when you teach Social Studies 20/23 Topic B?

In response to the question relating to organizing Social Studies 20/23 Topic B, many teachers expressed difficulty in finding a way to sequence topics so that they flowed naturally or logically. Many teachers have experimented with different methods of sequencing but remain frustrated. It was not uncommon for teachers to articulate that this unit is the most difficult to organize of the whole senior high social studies curriculum. Most said that they were anxious to attend our workshop and receive *Global Interconnections:*.

9. What is the context of the school and classroom in which you teach Social 20/23 Topic B?

Individual teachers described their own schools and contexts briefly. Some said that teaching global issues is "touchy" [controversial] in their particular community. They explained that community members view global issues with misunderstanding and skepticism. Others felt free to encourage students to take action in their schools and said that their communities had no difficulty in exploring controversial issues or in promoting social justice. Some teachers interpreted this question to mean that a description of their students' attitudes and interest was desired. They said that student responses to global issues ranged from apathetic to already socially active. Most students, however, were between these two poles. Many felt that good activities would help student motivation and bring interest to global issues.

10. Would you be interested in piloting the new resource, *Global Interconnections Resource Handbook for High School Social Studies Teachers* (1995) being developed for this unit?

All of the teachers questioned expressed an interest in piloting the new resource handbook given they would be teaching Social Studies 20 or 23 topic B and that they would receive the appropriate resources and inservice training.

E. How teacher responses guided our development of *Global Interconnections*

I have given the workshop "Developing Student Insight and Involvement in Global Issues: A Workshop for Social Studies 20/23 Teachers" throughout the province and have personally used *Global Environment: A Resource Handbook* (1990). The responses to our informal phone questionnaire reflect comments and concerns frequently made by teachers not included in our telephone questionnaire. The phone questionnaire was valuable in reaffirming insights gathered on an informal basis. The following principles and suggestions (consistent with teacher feedback) have been incorporated into the creation of our handbook. These are to:

- focus away from "problems" (most notably in the Third World) to viewing "issues" that affect and are affected by all who live on the planet.
- incorporate an action component to increase student participation and involvement in global issues and encourage a feeling of empowerment.
- remain dedicated to the principles of cooperative, participatory, and holistic teaching.
- encourage a more positive and hopeful orientation that focuses on making sustainable change.
- recognize that teachers will decide to use readings and activities in ways which are their own.

1. **Conceptual Framework**

   - suggest ways of organizing and sequencing Social Studies 20/23, Topic B by theme and cross-reference these with related topics, issues and questions.
   - provide a framework which provides structure and flexibility simultaneously (teachers have several choices in the direction they may take).

2. **Practical Considerations**

   - code all readings so that teachers can determine more easily identify which ones are appropriate for Social Studies 20 or Social Studies 23 (codes are found in the Tables of Contents of each chapter).
   - reduce the length of the handbook.
   - identify specific curricular ties.
   - organize around curricular themes rather than topics or sub-topics (instead show how topics fit within themes explorations).
   - include more activities to serve as "jumping-off" points for exploring issues, increasing understanding, and promoting action.
   - use numerous appropriate visuals such as charts, graphs, cartoons, computer generated clip art, and icons.
   - update readings and select more generic readings.
   - provide reader-friendly, easily reproducible, and professional quality pages.

3. **Topic areas to include are:**

   - economic: Debt Crisis, Structural Adjustment Policies (SAPs), and international trade and commerce
   - success stories of development projects in nations of the South
   - case studies of aboriginal people
   - post-Cold War readings and information
   - geography activities with a global perspective

Our initial project was to revise the existing handbook; however, our project turned into a far more comprehensive endeavor, that of writing an entirely new resource. It was vital to work through the process of handbook revision prior to embarking in a new direction. The experience of attempting to revise, modify, and update the original resource provided a frame of reference and a knowledge base from which to work. The teacher responses were crucial in directing the work and in ultimately meeting their needs and addressing their concerns teaching this unit.

II. Interview with Earl Choldin, Director of the Alberta Global Education Project

Many people have taken significant roles in the creation of *Global Interconnections: A Resource Handbook for High School Social Studies Teachers*. Earl Choldin was instrumental in conceiving the idea of developing a handbook for Social Studies 20/23 Topic B "Interdependence in the Global Environment" in 1989 when the AGEP was in its infancy. He has also provided continuous assistance editing the "work in progress." Ultimately, he approved the selection of readings and activities that will be included.

A. Earl Choldin's Role

Earl has been the director of the Alberta Global Education Project (AGEP) since it began in 1988. In addition to this he has taught elementary school in Fort McMurray, Alberta and Chicago, Illinois; he worked as a secondary school councilor in Westlock Alberta; he served as the Director of Education for the Dene Tha' Tribal Administration in Assumption, Alberta; and he worked for the Peace Corps in India and Peru.

On July 21, 1995, I taped an interview with Earl to gain further insights about the goals of global education and his perceptions of my project specifically. He provided important information regarding the original of the work in Social Studies 20/23 Topic B, offered valuable insights about the potential for *Global Interconnections,* and discussed the process of writing and publication. His interview took forty-five minutes. Although I had pre-set questions designed to guide the interview, many additional questions emerged during the course of our conversation. The following questions guided our interview and conversations:

1. What is the mandate of your position at the AGEP?
2. Specifically, in regard to the Social Studies 20/23, Topic B, what was the motivation for creating the original teacher resource handbook (*Global Environment: A Resource Handbook*) in 1989? How was the original handbook conceived and written?
3. What are your perceptions of the general reaction by teachers to the original handbook, Global *Environment*?
4. In 1994, why was it decided that the original book needed revision?
5. How is *Global Interconnections* different than the original handbook?
6. Do you think that the new resource handbook will meet teacher expectations? Why or why not?
7. What has been your role in our project?
8. What were some of the political implications of the work relating to this project?
9. What have you learned from working on this project? Do your have any comments regarding our collaborative working relationship?
10. What are your hopes for this project and the future of global education?

B. Summary of Earl's Comments

The following comments and generalizations capture the substance of the interview and other conversations I've had with Earl over the course of the project.

1. What is the mandate the AGEP?

Earl explained that the Canadian International Development Agency (CIDA) established global education projects in nine of the provinces and territories. Each project developed teacher professional development services to suit the particular needs of its own provincial curricula. The AGEP's main goal is to provide teachers resources and strategies to promote their students' global perspective (read: Chapter 1 The Alberta Global Education Project). He also stated that the aim of the AGEP was to develop teacher awareness and to provide resources and strategies so that teachers can develop global awareness in their students. The goal is to ultimately "give students the understanding and skills they will need to deal with global issues as responsible citizens." In reference to *Global Interconnections,* Earl said, "This book has great potential because it's designed for a global education course [Social Studies 20/23, Topic B].

I asked Earl to specify what he saw as the goals of global education. He responded by saying that the ability to consider **critical issues** relating to development, peace and security, human rights, and preservation of the environment is at the heart of global education. He went on to say that students should become aware of the **interdependent** nature of issues and understand their own role in life's web. Furthermore, "global education should nurture students' feeling of **empowerment** with the aim of helping them feel the will to change conditions that are not just." He made reference to the fact that global education is a form of **citizenship education** in that students need to be well informed and ready to make important decisions when they leave school so that they can affect the future in a way that sustains life and promotes social action around vital issues.

2. Specifically, in regard to the Social Studies 20/23, Topic B, what was the motivation for creating the original teacher resource handbook (*Global Environment: A Resource Handbook*) in 1990? How was it conceived and written?

Global Environment: A Resource Handbook was the second of ten handbooks that have been developed by the AGEP. Earl believes that Social Studies 20/23, Topic B, "Interdependence in the Global Environment," offered the best opportunity (in the whole Alberta curriculum) for implementing the goals of global education. Because this unit focuses specifically on global education it was "the logical place to start. In this project we do not need to convince people of the importance of making a unit into a global education one, it already is [such a unit]."

Earl went on to say that, initially, a group of eight (mainly teachers) met to establish guidelines for developing the original handbook. That group identified sixteen topics that they believed were covered in the curriculum. Later, a committee of four (two teachers, the school's animator from the Edmonton Learner's Centre, and Earl) perused the libraries at AGEP and the Edmonton Learners' Centre to gather materials related to the selected topics. The group then came to consensus on which of the materials would be included in the handbook. Finally, they then developed a framework for formatting the book and wrote introductory material for each topic. Each introductory page included a related quotation, objectives relating to the topic, and a list of readings, audio-visual materials and outside references. As well, some topics included related case studies. Each topic identified specific curricular ties that were relevant to the readings and activities included in each chapter.

AGEP then published the edited resource handbook. Teachers were able to access it by attending a complementary workshop entitled "Developing Student Insight and Involvement in Global Issues."

The process of developing the original handbook took over one year and it was revised several times during that period. Upon completion, it was submitted to Alberta Education for approval as an authorized resource. Earl noted that Alberta Education's primary criticism was that the handbook was not bias balanced and several readings were deemed too extreme (thought to have the potential to offend some Albertans). In response to these criticisms, more revisions were made and the handbook was re-submitted for approval. A different group of evaluators then rejected the request for official approval. This time criticisms were not based on content-bias but on the lack of polish necessary for the look of an approved text. AGEP decided not to resubmit the handbook for official approval but to make it available to teachers through the Project "because teachers are free to use whatever, in their professional judgment, they think meets the curriculum."

3. What are your perceptions of the general reaction by teachers to the original handbook, *Global Environment: A Resource Handbook*?

Earl stated that teachers were very positive about the original resource and many were pleased to be able to access it. Concern was expressed about the time involved in researching this unit and teachers were glad that it had been done. His perception is that most teachers who have the handbook do not use it extensively but they select readings and activities that suit their needs. He said that "there is more than a year's teaching. We never meant to create something that people would use from page one to page 499."

4. In 1994, why was it decided that the original handbook needed revision?

Earl is cognizant of some shortfalls in the original handbook. Many teachers have expressed concern that the content is too negative. Earl commented that he often hears teachers say, "I don't want to teach such horrible things. Give us something positive." He also says that the original book is too large and, because of that, many find it intimidating. Furthermore, many of the readings were simply out of date, some were written in 1985 or earlier and newer and more current resources were needed. It was for these reasons that, in 1994, the decision was made to revise the handbook.

Earl initially thought that the 1994 revision would be a small project. He accessed a SEED grant to hire two university students for the summer who, with guidance, would follow the original model and simply revise and update it. The students' task would be to reduce the number of topics, select readings for retention, and supplement some topics with more updated materials. He wanted to strive for bias-balance. He believed that I had the experience and expertise in teaching this unit to be able to offer the guidance that the students would require in accomplishing this task. He contracted me to direct the project in May, 1994.

5. How is *Global Interconnections* different than the original handbook?

Earl identified four aspects of the new handbook which were significantly different from the original. He found *Global Interconnections* to be:

- more visually effective.

- better linked [with the curriculum]. "It's integrated in a totally different way, the ratio of activities to readings is much, much higher."
- consistent with the goals of global education and organized in such a way as to make it "hang together better."
- smaller and thus less intimidating.

Furthermore, Earl said that he would like to re-submit the new handbook to Alberta Education for approval as a resource for Social Studies 20/23, Topic B. His hope is that despite the fact that AGEP will no longer exist in its present form by the end of 1995, ways will be found to capitalize on the potential market for this book not only in the province of Alberta but in high schools in the rest of North America. However, because this is a new resource it doesn't have the benefit of past exposure through ATA workshops, and it will require special efforts to introduce it to teachers and maintain it in future.[3]

6. Do you think that the new resource handbook will meet teacher expectations? Why or why not?

Earl is confident that this handbook will satisfy some of the concerns that teachers had about the original handbook. He noted that the book will be more polished and appeal to more mainstream teachers. The size is less intimidating and the visuals are attractive and student-friendly. My sense was that Earl thinks that teachers will be enthusiastic in their response to *Global Interconnections*.

7. What has been your role in our project?

Earl was reluctant to take personal credit for his part in assisting in developing *Global Interconnections*. His first response to this question was couched in the phrase, "I'd rather talk about the role of the office [which includes himself, Sarah Coumantarakis, Assistant Director of AGEP and Sandra Guzak, the office secretary] as opposed to my own involvement." He viewed their collective role as having significance in establishing the initial concept for the project, in bringing resources together, and in organizing a materials library. Without the original concept the project would never have been launched. The concept Earl referred to was that of creating a "handbook" as opposed to a textbook. "Actually a handbook is not a very common teaching resource. There are textbooks but there aren't many teacher handbooks." To him handbooks are more flexible resources; they are non-prescriptive; and they do not definitively cover a specific course or subject. Earl also mentioned that both he and Sarah edited original drafts for writing and to a lesser degree for content.

8. What were some of the political implications of the work relating to this project?

Earl stated unequivocally that the handbook had to be "kept within a politically viable framework." He went on to explain that this meant that materials could not be so extreme as to offend people. For example, he made a decision not to include an activity that Dave had developed which indirectly criticized the cattle industry. Dave had illustrated a fact sheet with drawings of several well-known fast food chains. Earl stated that that type of criticism was unacceptable because of the potential backlash we [AGEP] would likely receive from Alberta's cattle lobby or major corporations. He noted that "this topic would not cause controversy in Britain but it's a political bombshell in Alberta."

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[3] The Alberta Global Education Project, mainly funded by the Canadian International Development Agency (CIDA) along with all Canadian educational development programs, was canceled during the course of this undertaking. The Project officially ceases to exist on December 31, 1995. The Alberta Teachers Association (ATA) has provided some assurance that the workshops and resources materials will continue to be distributed; however, development of new materials is not likely to occur.

We clarified our mutual understanding of the liberal technocratic[4] and the transformative[5] paradigms of global education. I asked him where he thought *Global Interconnections* would fall if placed on a continuum between the two. He did not think that the handbook fit into either paradigm but "falls somewhere in the gray area between the two." He explained his position by saying that "as a project of the ATA it has to relate to the values of the members of the Association and their officers. Because the vast majority of members are not operating within the transformative model and do not approve of it we cannot publish a truly transformative handbook. And I'm happy to say it's not." Earl admitted that on many occasions I had "pushed his comfort level." By this he meant that I was presenting ideas that were more extreme than those found in the mainstream.

9. What have you learned from working on this project? Do your have any comments regarding our collaborative working relationship?

Earl reported that he did feel that he had been part of the collaborative process to some extent. He regretted that he had not been able to participate more, especially in the development of the conceptual model. He did say that the model was basically mine and that he was not sure that it would have been any better had it been conceived by a committee. He mentioned that his role in editing was critical.

We went on to discuss the nature of our non-hierarchical working relationship. Earl feels comfortable in working in a less authoritarian way. His perception is that the organization [AGEP] runs in this manner. "I think equity is the better, more fruitful way to operate, although it is sometimes more frustrating and less efficient." He did cite a few examples of disagreement but takes such conflict in stride. "I don't sense that these [disagreements] weren't something that people didn't get over."

In working with the students and myself he commented that he never had any difficulty in approaching us. "You were never difficult." Specifically, in regard to working with Jody and Dave, Earl thought that these two students were probably atypical [came to the Project already having a global outlook] and he asked me if "working with student teachers is like working with Dave and Jody? Would I be in touch with a little tiny corner of reality?" I responded by saying that I didn't think they were exceptionally atypical in terms of their global perspectives prior to beginning work on this project. They were highly motivated, diligent, and dependable and in that regard they were perhaps atypical. They both had strong senses of morality and ethics but Jody,had not been especially oriented to a global perspective. He was a little surprised when I told him that both had changed significantly as a result of their work at AGEP.

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[4] According to Toh Swee-Hin the **liberal technocratic paradigm** recognizes that many kinds of people, nations and cultures make up this world; that its nice to be friendly to other and to know about other ways of life but it serves to foster an attitude of paternalism and can generate feelings of pity and superficial understandings of other people and cultures.

[5] Toh explains that the **transformative paradigm** empowers students to critically understand the world's realities in a holistic framework and urges them to act towards establishing a more peaceful, just and liberating world (Toh, 1993).

10. What are your hopes for this project and the future of global education?

Earl pondered a moment and then said that "this is a question we really need to explore. In answer to how are we going to ensure that this handbook is available and used, he said that,

> First, the other ones [of the global education handbooks] don't have as good a potential as this does and, second, the others have had the benefit of the project being around for some time. This one has a better potential because it's designed for a global education course whereas in all the other cases we're trying to convince the world to make this topic in social studies or language arts fit global education. I hope that it will be used by every high school in Alberta and lots of high schools around the rest of North America.

He then added that he hoped "the resources are found, packaged, and put together to maintain the Project." He doesn't think that global education will die even if AGEP does.

Earl concluded the interview by optimistically stating that "global education is good, progressive education oriented for justice. It was here before AGEP and it will be there after AGEP."

The interview with Earl accomplished several things. First, he articulated the goals of global education as promoted by the Alberta Global Education Project. Second, he affirmed the comments already made by teachers. Third, he revealed insights regarding our collaborative relationship. Finally, he stated his hopes for the future of the Project (and our handbook).

III. Conceptual Frame

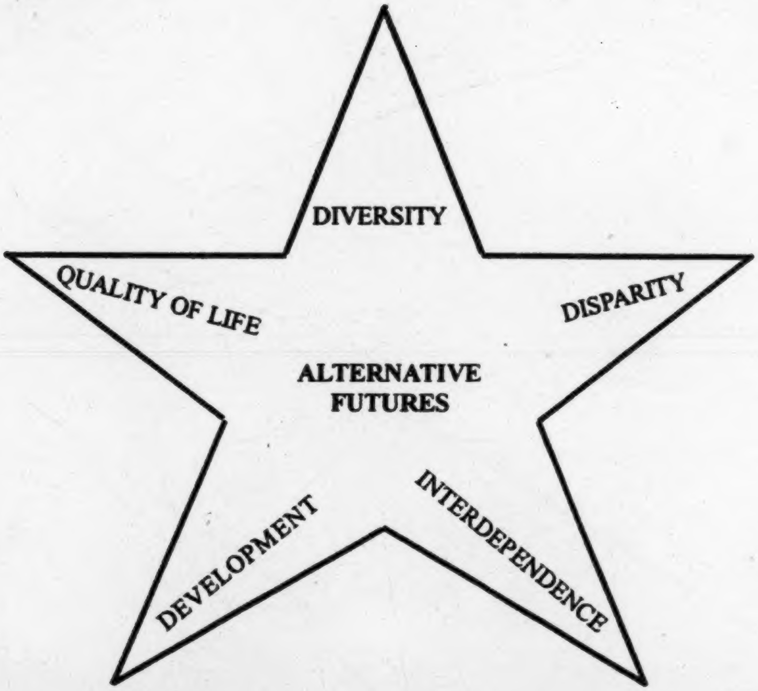
Our book is based on a conceptual model that emerged as a result of our collective thinking and sharing. This model is fundamental to the organization of themes and topics. We translated unit objectives into a holistic design that allows us to conceive the whole unit in one "picture."

A. The Star: A thematic approach

Conceiving a model for writing *Global Interconnections: A Resource Handbook for High School Social Studies Teachers* evolved as Jody, Dave, and I began to work. We had decided that we wanted our handbook to be unique. We wanted to organize the themes and topics in a way that reflected the holistic nature of the topics, but we also wanted it to have an easy-to-understand logical sequence. We talked a lot about various ways of formatting the handbook and we struggled to conceive a model that met both criteria. The model came to me as I was driving over the Roger's Pass in the summer of 1994.

The module I pictured was a five point-star. Each of the five points on the star represented a theme in the curriculum. There are, in fact, six themes in the unit (Alternative Futures being the sixth). I decided that it should be central to our model because envisioning preferred futures is essential in empowering responsible action. Figure 1 illustrates the model which organizes unit themes holistically (yet sequentially).

Figure 1 Thematic Approach



The star is an appropriate representation of this global education unit for several reasons. First, the star represents light. It is futuristic. It is what ones sees when one "looks through the telescope." To me a star radiates brightness. It is a hopeful image. It symbolizes optimism and expectancy. Second, the star design represents five points that encourage teachers to select specific themes for focused concentration and then teach each theme sequentially. For example, one could begin with any one of the points (i.e. "Diversity" and progress to each theme around the star). Third, the star has a center. One is encouraged to return to the center (alternative futures) throughout the unit rather than leaving this crucial element to the end. Each chapter ends with "futures" activities. Finally, it is a single unified image. It allows one to think of all of the themes as being related and connected. It symbolically synthesizes the goals of holism, interdependence, and hope.

B. Theme Descriptions

Each theme in the handbook reflects a curricular topic. The themes contain sub-topics, facts, concepts, and generalizations. The content of each unit of study is briefly described and the global education perspective is included.

Diversity focuses on the idea that recognizing differences in all aspects of life is essential to understanding the complexities of social, political, environmental, economic, and ethical issues. Diversity is evident in human and biological populations. This concept lends itself to the study of **perception**, how we see ourselves in relation to others, and even more important how others see us. Activities and readings focus on geography, news, and language. A case study of aboriginal issues gives depth and meaning to these ideas.

Disparity refers to the fact that power is not justly shared; hence access to resources (wealth) is unequal. Generally, countries of the North[6] maintain advantages which allow them to greatly influence world trading systems, political structures, and peace and security organizations (i.e. the United Nations). This power of the North results in substantially less income, educational opportunities, and access to health care for nations of the South.[7] A study of **colonialism** provides the background for understanding the evolution of current world disparities. Issues relating to food production, food distribution and access, and land ownership are the topics explored in this theme.

Interdependence refers to the fact that actions taken in one part of the world "ripple" throughout the entire system. All life forms a web, which results in co-dependency. Interdependence is evident in economic, political, environmental, and other matters. This theme focuses mainly on economic concerns surrounding world trading systems and the debt crisis.

Development highlights the importance of meaningful and sustainable economic activity. Generally, foreign aid and economic development policies have been based on industrial models which have worked for the North. However, these models have been far less successful in the South for various reasons. Students will critique the effects of the industrial model of development as it has been applied to nations of the South. The chapter concludes by offering case studies of successful models of development initiated by the South.

Quality of Life addresses three topic areas; peace and security, human rights, and the environment. It attempts to go beyond thinking of quality of life solely in terms of economic criteria. It asks students to consider other important factors such as recognition for achievement, ability to participate in democratic decision making, degree of cultural autonomy, and so on. The quality of life theme encompasses all of the previous themes. Activities for making important interconnections among the three topic areas are provided.

Alternative Futures provides the opportunity to consider and plan actions which address issues of personal and global concern. The ideas raised in this section will aid students in determining their personal priorities and assist them in thoughtfully considering potential actions. This work will help students gain a feeling of **empowerment**.[8]

Alternative Futures is the last theme in the Social Studies 20/23 Topic B curricula. We believe that it should be central to issue exploration. Therefore, we have integrated the "Alternative Futures theme" at the end of each theme chapter rather than at the end of the whole unit. Two main reasons for placing alternative futures centrally are that:

- contemplating the future is fundamental to empowerment; therefore, futures should be considered at frequent intervals
- teachers may run short of time at the end of the course and if left to the end, it may be cut short or omitted

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[6] **North** refers to nations commonly known as "developed" or First World. This term is primarily reflective of nations' economic well-being as measured by Gross National Product (G.N.P.). This method of measurement and categorization will be critically discussed in this handbook (read- Focus on Language in Diversity).

[7] **South** refers to nations commonly known as "developing" or Third World.

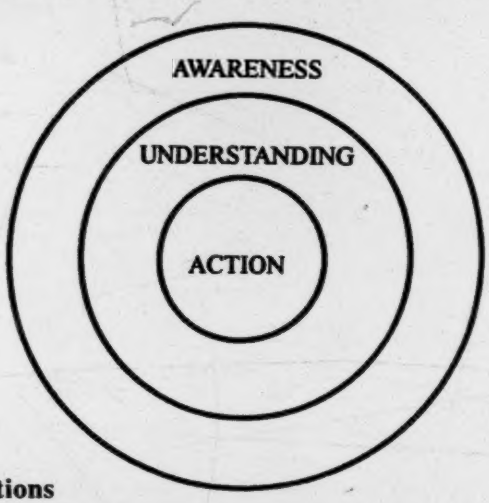
[8] Generally considered to be the process whereby people utilize their abilities and experiences to understand their own needs, solve their problems, and reach their goals (Lange Christensen, 1995, p. 9).

"Awareness" alone does not necessarily result in responsible action. Problems and issues can be seen as "someone else's responsibility" if students are not challenged to consider their own part in each issue. In becoming responsible citizens, students must make informed choices about their own actions and the actions of society. Reflecting and acting on these issues will ultimately assist students in participating as responsible global citizens. It is critical that students recognize that they can take action around the issues raised. If they do not feel that empowerment they may respond to these issues with despair or apathy.

C. The Circles: Activity phases

I thought about levels of student involvement within each theme and decided that concentric circles could represent phases of student activity. As students progress through each unit their involvement increases. The three phases of activity are seeing, thinking, and doing (or awareness, understanding, and action respectively). These are illustrated in Figure 2.

Figure 2 Activity Phases: Awareness, Understanding, and Action



D. Activity phases descriptions

Awareness is indicated by the outer ring and this is where each chapter begins. Each theme begins with an awareness "opener" activity. The opener sensitizes students to the fundamental issues which connects the theme with the "lived experiences" of the students. These openers stimulate interest, motivate the desire to learn more, and raise critical questions. Sharing personal ideas and experiences with peers, brainstorming for related ideas, and establishing questions for further exploration focus students on a given theme and provides a foundation for further investigation. Later, returning to ideas raised in the opener will provide opportunities for meaningful reflection, dialogue, and action.

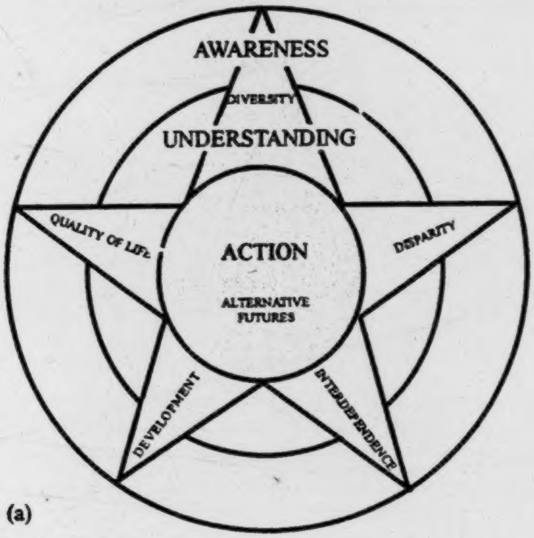
Understanding is indicated by the middle ring. During this second phase, students participate in activities, read background materials, watch films, write responses, and participate in role plays, simulations, debates, and discussions. They gain new knowledge, skills, and attitudes aimed to broaden their global perspectives. Ultimately, students construct new meanings from these learning experiences. This is a vital part of responsible action.

Action is the inner circle and it focuses on activities which promote student response. Commitment to authentic and meaningful change is the goal of this stage. Here students return to initial issues and questions raised during "awareness" activities. They are encouraged to plan and carry out actions. Action ideally centers initially on commitment to personal change. For example, students could work on school-based and community projects. Commitment to **principled action** should be a goal of both the students and teacher at this stage.

E. The star and the circles together

The model of the star transposed on the circle focused our approach. In Figure 3 (a) the **star**, representing the themes, and the **circles**, representing the activities, are part of the same process in the overall approach. Figure 3 (b) indicates how the shaded portion of the star/circle (in this case Diversity) looks on the Table of Contents page for that chapter. This alternative **linear approach** offers another way to visualize each theme/chapter.

Figure 3 Coming Together: Themes and Activity Phases



(a)

(b)

Diversity
Table of Contents

Background, Questions and Issues

Awareness: How are we different?

Understanding: How do we perceive ourselves and others?

Focus on Language
Focus on Geography
Focus on the News
Focus on Cultures

Action: What can I do?

Once the model was shaped the activities, readings, cartoons, and illustrations found homes. Dave designed icons to "capture the essence of each theme idea" and Jody set to work finding and creating activities. I began writing backgrounders and questions and issues for each theme. Once we adopted this conceptual model the project became our own. Dave said it was at that point that the "project really took-off and the idea of it becoming yours [Barb's] seemed to free us up and make it feel like it was ours [too]". Jody commented that she felt like working harder because, "it was important to you [Barb]." We came to share a common conception of the handbook and this further evolved as each of us contributed to the handbook's development.

IV. Connecting teachers' needs with the goals of global education and the Program of Studies

Global Interconnections: A Resource Handbook for High School Social Studies Teachers is a handbook. It is not a textbook. It is designed for selective use. Knowing that teachers will use the handbook in a variety of ways has directed us to design it for this purpose. It can be put in a binder, pages re-ordered, questions added, and current readings inserted. It is not definitive. It does not cover every topic. We expect that teachers will supplement the handbook with their own readings, cartoons, quotations, and activities.

The following categories assist in understanding how the handbook came to reflect all three interests. Each category represents a need identified as being important to teachers.

A. Inquiry

Social studies in Alberta is based on an **inquiry model.** Inquiry strategies are used to seek information about a question, a problem, or an issue (using process, communication and participation skills) and by analyzing and evaluating relevant information. Students are required to come to their own conclusions by going through processes of problem-solving or decision-making. Specific issues and questions are posed in the Program of Studies for Social Studies 20 Topic B (Alberta Education, 1990, p. 3). These are meant to reflect global concerns. Teachers are required to address one issue and one question using inquiry strategies. They are encouraged to adapt these and develop other questions and issues for related inquiry.

The following is a list of the **issues** identified for inquiry in the Social Studies 20 Topic B curriculum (p. 3). After each statement of the issue, a sample article and a sample activity from *Global Interconnections* is included. These samples and activities suggest the kind of articles or activities that can be used in addressing global issues. These are:

1. **Should individuals be concerned about quality of life in other parts of the world?**

   Sample article - "War Waged on Latin American Street Kids" (in Quality of Life)

   Sample activity - "Walk a Mile in My Shoes" (in Quality of Life - Peace and Security).

2. **Should developed countries set the standard for quality of life?**

   Sample article "Development: Road to Paradise or Hell?" (in Development)

   Sample activity - "Development that Works: An Inquiry" (in Development)

3. **To what extent should environmental concerns restrict economic development?**

   Sample article - "We're All in This Together" (in Quality of Life - Environment)

   Sample activity - "Unequal Resources" (in Interdependence).

4. **Should economic growth and development be a primary goal of all nations?**

Sample article "Asian Tiger - The Facts" (in Development)

Sample activity - "Many Meanings to Development" (in Development).

5. **To what extent should the world be optimistic about its future?**

Sample article "Investing in Women will Be Key to the Future" (in Development)

Sample activity - "Set Me Free: How to Help Children" (in Quality of Life).

The following is a list of the **questions** that have been identified for inquiry in the Social Studies 20 Topic B curriculum (p. 3). Questions differ from issues in that they can be answered more factually, they do not garner values controversies. After each is a sample article and a sample activity which could be used to address that question. These are:

1. **What is the relationship between global interdependence and economic development?**

Sample article - "The Origins of Third World Debt" (in Interdependence)

Sample activity - "Human Connections: Can We Do Without Them?" (in Interdependence)

2. **What constitutes quality of life?**

Sample article - "Hobson's Choice for Indigenous Peoples" (in Diversity)

Sample activity - "Name the Developing Country" (in Disparity)

3. **What are the consequences of economic development on the environment?**

Sample article - "Nowhere to Hide" (in Quality of Life - Environment)

Sample activity - "There's Money in Muck" (in Quality of Life - Environment)

4. **How will proposed solutions on a particular issue affect quality of life in the future?**

Sample article - "Defense and Security: The Changing Priority" (in Quality of Life - Peace and Security)

Sample activity - "If we Declared War on Hunger . . ." (in Disparity)

In addition to cross-referencing the readings and activities with specific issues and questions identified by the curricula, other related issues and questions have been added to the handbook. Each chapter begins with a **student backgrounder**. these were written to provide focus for the theme exploration. Each student backgrounder contains key definitions, explanations of relevant theories, related examples and/or case studies, an appropriate cartoon, and a set of issues and questions for further investigation. Teachers can refer to the issues and questions at the end of each backgrounder to direct further inquiry, to stimulate class discussion, or to involve students in related project work. Several of the questions and issues relate specifically to readings and activities found within the chapter while others are more general. There is considerable flexibility in choosing the items for focus.

B. Content

The content of social studies is organized around key understandings and generalizations. Within the Alberta Program of Studies specific key understandings and generalizations are identified as fundamental to the knowledge component of any particular topic. Each of the key understandings is supported by appropriate facts, concepts, and content. We used these facts and concepts as the content base for the handbook.

Themes, topics, and concepts are those found in the Program of Studies for Socials Studies 20 Topic B. Each chapter is titled by one of the six unit themes. Topics and concepts are integrated within appropriate theme-chapters. Equity, justice, ecological balance, cooperation, humanitarianism, sustainable development, choice, change, economic growth, cultural diversity, perspectives, and environmentalism are all topics and concepts in the Program of Studies that are also included in the handbook.

Content is not static. In keeping with teacher wishes we tried to make the content either current or generic. It is impossible to be current in social studies without constantly reading and updating one's own material. We hope that our handbook provides the frame whereby teachers can do this. In this way they can further personalize the unit.

The readings we selected were chosen because they were informative, provocative, or provided bias-balance. Some readings are "out of the mainstream" and will likely provoke critical and creative thinking. These articles should fulfill curriculum requirements (Alberta Education, 1989, p. 3) that encourage students to:

- analyze examples of global interaction.
- evaluate various perspectives on global questions and issues.
- evaluate the effect of economic development on quality of life.
- present alternative solutions to selected issues.

Teachers mentioned specific content areas that they thought had insufficient information or lacked a global perspective. They suggested that we include more geography. In response to this request we added a significant geography section (in Diversity). This section is not oriented to physical geography or statistics. Instead, it focuses on geographical perspectives and asks the critical question: How do we see the world? It reflects a global education perspective in that it requires students to question underlying assumptions and to think in new ways.

Teachers wanted more information relating to economic issues such as the Debt Crisis, Structural Adjustment Policies (SAPs), and international trade and commerce. The Interdependence theme deals with these topics in-depth by providing both activities and readings focused on the understanding of international financing and trade and how these structures impact life in various parts of the world.

Teachers wanted more material relating to aboriginal groups and women. We included a focus section featuring case studies of aboriginal people (in Diversity) and many of the articles throughout the handbook include stories of women . A global perspective is evident in these selections. For example, readings about aboriginal people focus on their unique way of relating to the natural world. Their traditional ways are investigated as a model for alternative approaches to modern development. Selections relating to women emphasize the role women play in bringing about changes that improve the lives of their families and communities. The quotations found throughout the handbook are inclusive and cartoons and pictures avoid stereotypical portrayals of the diverse groups represented.

Post-Cold War readings and information were also requested by teachers. The Peace and Security section (in Quality of Life) addresses issues relating to militarism in this era. Readings ask students to consider government spending on arms, modern models of peacekeeping, and alternative methods of conflict resolution. They are asked to think about war and conflict as part of a system that maintains inequity and perpetuates disparities within political and economic structures. Consequences of war that impact the globe are investigated (i.e. refugees, environmental disasters, economic hardship and human rights violations, and so on). General models for living more peaceful lives and resolving conflict are presented in the activities for Alternative Futures component of this section. Case studies of specific localized wars were not included. It is hoped that in investigating a particular conflict teachers will access current newspapers and magazines for the most recent information.

A dominant concern of teachers was that negativity could easily overwhelm students if global issues were presented as problems that had little hope of resolution. A fundamental goal of global education is that these issues are **not** hopeless. Global education is **futures-oriented**. Among proponents of global education is a shared feeling of optimism that people can make changes to positively affect their futures (Brandt, 1980; Choldin, 1993; Dobson Gray, 1994 ; Freire, 1970; Hammond, 1992; Harris, 1992; Hicks, 1993 ; Pike, 1988; Reardon, 1988; Selby, 1994 ; Toh, 1990).

Although our handbook does include readings that reflect harsh realities, it is not our intent to leave students feeling depressed or overwhelmed. On the contrary, we have taken great pains to encourage action that promotes a preferred and sustainable future for everyone through empowerment. We have tried to infuse this positive approach to responding to global issues in several ways. These are:

- providing case studies that illustrate people changing their own lives through empowered action or working in solidarity with others (i.e. "We Don't Want to Beg" in Development).

- creating assignments that actively engage students in understanding success stories of people in countries of the South (i.e. "Development that Works: An Inquiry" in Development).

- engaging students in an action dimension at the conclusion of each chapter. This section focuses on Alternative Futures and basically asks, "what can I do to make a difference?"

C. Activities

One of the main goals of global education is that of actively involving students in participatory and experiential learning (Anchan, 1993; Choldin, 1993; Harris, 1992; Lange Christensen, 1995; Pike, 1988; Toh, 1993; Tye, 1983). Classroom activities should **model** an active approach because it is unlikely that students will take action if they do not begin to experience it in lessons. For students to become engaged in thinking they need to dialogue, argue, debate, and question. Interaction with peers, parents, and community members is effective in stimulating interest and encouraging engagement. A strategy that effectively accomplishes these aims is cooperative learning.

Cooperative learning requires that students work in groups to mutually engage in a task related to particular problems or issues. The teacher is not considered to be the sole expert but facilitates interactions among students and provides guidance and direction. Students become responsible for knowing material, carrying out plans, and working with each other. General agreement exists within the field of cooperative learning researchers (Johnson, 1990; Bennett, 1991) that cooperative learning is accomplished by:

- pooling the resources of the group (of students) so that a broader range of alternatives can be considered and options can be mutually discussed and decided
- requiring individual responsibility for the outcomes of the group's learning
- working in close proximity students interact on a personal level and learn valuable social skills
- celebrating success the whole group can feel a sense of shared accomplishment

There are numerous ways to implement cooperative learning strategies in the classroom. Students can work in pairs, triples, or fours. These activities can be short or may involve lengthy project assignments. What is most important is that students depend on each other to learn both lesson content and social skills.

Our handbook has numerous cooperative learning strategies imbedded within the "Activity" lessons and openers. We have designated "activities" by representing them with an Activity icon (a running person) and they are also identified in each chapters' Table of Contents. Activities are found throughout the book. Activities are of three types:

1. Orientation and Closing Activities - The orientation activities (Appendix in Opener) are designed to focus students on the general nature of the themes and issues of the unit as a whole. The closing activity (in Alternative Futures) refocuses all the themes and reinforces the interdependence of all themes and issues. The orientation and closing activities require students to actively work in groups matching, sharing, discussing, defining, creating, and presenting ideas.

2. Awareness openers - Each chapter begins with an awareness opener. These openers are designed to stimulate interest and motivate students to want to know more about a particular theme, issue, or topic. The are generally short, active, group-oriented, and physical.

3. Understanding activities - Within the body of each chapter are activities designed to increase the knowledge, to encourage critical thinking, or to investigate an issue or topic in-depth.

4. Alternative Futures activities- These activities found at the end of each chapter are of two types. One is a reading or suggested activity for following-through on a particular issue related to that chapter's theme. The other, found on the last page of each chapter, is a dialogue cartoon which focuses on future action. The questions these activities pose are related to action and ask the question "What can I do?" Action coming from this section is directed beyond the classroom.

Teachers told us that they especially liked openers. It's no wonder . . . they are fun. It's not uncommon to see that sparkle of interest during these types of activities. Many of the activities have "opener-type" qualities. We have integrated openers frequently throughout the handbook.

D. Formatting

We wanted the handbook to be teacher-friendly. This section addressed most of the practical suggestions teachers offered. They told us that they wanted the handbook to look appealing to students, re-produce (copy) clearly, be visually interesting, be shorter (than *Global Environment*), and be easy to identify reading levels (i.e. Social Studies 20 or 23). We responded by making formatting decisions which gave the whole handbook a consistent "look" and a unified appearance. We did this by bordering each page, cross-referencing activity phase information with the Table of Contents information in footers, giving source information, and in using icons to identify the type of selection (article or activity, theme, and so on).

There is some variation on pages to keep visual interest and to maintain the look of original documents. Jody selected appropriate clip art and Dave drew icons that symbolized each theme or activity. The clip art and the icons are helpful in quickly identifying themes within readings and activities and they assist visual learners in understanding important ideas and concepts. Cartoons, pictures, and quotations are integrated throughout the handbook for the same reasons.

In the section entitled "Making This Manual Your Own" (Appendix in Introduction) numerous generic activity suggestions and ideas are provided for using the cartoons, pictures, and quotations. As well I provided additional suggestions for using reflective journals, computer programs, and audio-visual materials. There is no prescribed way to use the handbook. Although we strongly encourage that the opener activity precede in-depth work in any of the theme areas, there is no prescription here. Our conceptual model does provide a blueprint but is not definitive. We hope that teachers will truly make the manual their own by selecting, modifying, and adding to it. Suggestions are given simply to provide guidance.

One of our central concerns was to maintain a holistic quality while at the same time provide a way to logically sequence the themes. The themes are not separate; they are interdependent. A way to indicate this interdependence (and interconnection) was to use the **theme icons** throughout the handbook. Each item is part of a chapter, the one we felt fit best; however, many items could have been placed in any number of chapters. We decided to code all readings with icons denoting other theme links. For example, the reading entitled "The Origins of Third World Debt" was placed in the Interdependence chapter, but this article could have been in disparity or development; therefore, all three icons appear across the top of this particular article. Students should be challenged, throughout the unit exploration, to articulate how several themes are evident in a single article. This formatting decision models a holistic dimension while still providing a way to sequence topics. The icon identification system also allows teachers to "see" the curricular ties.

We examined a lot of other activity books prior to formatting and publishing ours. The ones which were most appealing integrated visually appealing items with substantive content. Seldom was a page strictly text-like in appearance. Where possible we used the original formatting for readings which were already visually appealing and could be re-produced clearly.

E. Publishing

Initially, we decided to publish the handbook using an outside publisher. We wanted experts to do the work because we wanted *Global Interconnections* to have a professional appearance. Our hired publisher did not meet our expectations. We were frustrated by delays and upset with additional costs to use creative clip art. Most important we were frustrated in our attempts to convey our vision so that it would emerge from the printed page in a way that satisfied us. Due to these unfortunate circumstances we discontinued the contract.

The company had done some work in preparing the first chapter (and we did borrow a few ideas from him) but essentially Jody did most of the desk-top publishing (see chapter 4 for elaboration of Jody's role). Although she is an adept word processor, she needed to learn a complicated computer program to complete this specialized task. I worked closely with her during the three month period it took to complete this phase. We felt a great sense of accomplishment at each stage of publishing. We were able to make numerous revisions and insertions continuously, thus shaping the look of the final product as we worked.

The production of the whole book was ours from beginning to end. Being involved in the whole process has given us a feeling of ownership and a sense of pride of accomplishment and of working cooperatively.

F. Copyright permissions

At the outset of our work I drafted a copyright permission letter. We were granted permission to use approximately seventy items from various individual sources. It was important to us that copyright permission be extended to teachers using our handbook. All of the items included in our book can be re-produced for classroom use. A file of these permissions is available at the Alberta Global Education Project office in Barnett House, 11010 111 St., Edmonton AB.

G. Accessing *Global Interconnections*

Global Interconnections was created as part of an on-going program of professional development sponsored by the AGEP, CIDA, and the ATA. The Professional Development branch of the ATA requires that materials produced for teachers be accessed free by attending complementary workshops. The belief is that teachers need to engage and experience parts of each resource if they are going to use it. A strong belief exists that teachers will take free materials (who wouldn't) but that they are just as likely to shelve these unless time is taken to introduce the resource. The workshops usually model a strategy or strategies in familiarizing teachers with the resource materials. Teachers sit in the students' chair and experience a strategy, learn relevant content, and are exposed to a global perspective. This handbook will be delivered using this approach.

V. Shortcomings

Although I would like to say that we did everything we set out to do, we didn't. There are some areas we neglected to address. Not all teachers requested the same things. Some of the messages they gave us were contradictory (not many though). Time was a main factor in limiting our ability to respond to all requests. The following provides a summary of areas where I believe we fell short in meeting teachers' requests or in accommodating the goals of global education.

1. Teachers wanted an audio-visual list to be part of the handbook. We initially tried to accommodate this request but we didn't follow-through for several reasons. We were:

    - unable to preview the films, movies, and documentaries due to lack of time
    - aware that availability of audio-visual materials might be problematic. Teachers might be frustrated trying to access materials we suggest but cannot supply.
    - aware that teachers can effectively make their own selections and usually have their own creative techniques in accessing audio-visual material
    - aware that an audio-visual reference page already exists at the Alberta Global Education Project and it will be included the handbook

2. Some topics have been omitted. Readings relating to the population issue are not included. This topic is covered in other easily available sources. The readings on environmental issues are general rather than specific. Students study environmental problems in-depth in science classes. I support the integration of science and social studies in further exploring environmental issues.

3. We failed to address the global education goal relating to spirituality. This dimension is personal and potentially controversial. I am not comfortable in addressing this topic so I avoided it. We hope that teachers will find room in their courses to integrate this dimension in a meaningful way if they feel comfortable doing so.

4. There is no information in our handbook relating to accessing the Internet or World-Wide Net. We simply ran out of time.

5. We compromised the goal of transformation in that our book has components that reflect a more liberal orientation. This was done to appeal to a broader range of teachers and to accommodate the wishes of our employers.

VI. Summary

This chapter focuses on the "product," the production of the handbook itself. It describes the conceptual frame which became the base of the handbook's organization and philosophy. It elaborates the decisions made in creating *Global Interconnections.* It details how we responded to teacher needs while conforming to the requirements of the Alberta curricula for Social Studies 20 and 23 Topic B and integrating the goals of global education. Throughout the process of creating the handbook we made hundreds of decisions concerning content, item selection, publishing, formatting and so on. We generated many original activities and articles, wrote backgrounders, and created visuals. We accessed numerous readings from the field and talked and consulted with others. Dozens of editorial decisions were made concerning the actual writing and selection of items.

The next chapter will focus on the "process" of creating this handbook. The most rewarding aspect of writing this handbook was in the working partnership that developed among Jody, Dave, and myself. We worked collaboratively in developing and conceiving the handbook and through this process came to know and understand a lot of other things, about ourselves, about each other, and about teaching and learning. In Chapter 5, I will share the comments and thoughts of my partners, and my colleagues, Dave Hein and Jody Osborne. I have synthesized aspects of the experience so that I am better able to make sense of the whole process of book creation.

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Chapter 4 Collaborating with Jody and Dave

I. Introduction

By far the richest experience for me in writing *Global Interconnections: A Resource Handbook for High School Social Studies Teachers* has been working with my two student assistants Jody Osborne and Dave Hein. They were hired in May of 1994, having finished their third years in secondary education at the University of Alberta. They had taken courses in teaching methods and had just completed their Phase II practicum in their minor subject areas, Jody in social studies and Dave in art. Jody is a biological sciences major and Dave is a social studies major. Jody and Dave were granted their Bachelor of Education degrees in the spring of 1995.

The Alberta Global Education Project applied for and received funds from a SEED grant and from CIDA for two students to be employed in revising the original handbook during the summer of 1994. Most of the work on this project took place "on location" in the Alberta Global Education office and library at Barnett House (the Alberta Teachers' Association headquarters). After the summer (1994) contract expired, both students continued to work part-time through the following fall and winter. Jody was re-hired on a STEP grant to work in the summer of 1995. Her main task during that time period was to publish the new handbook.

II. Selecting and hiring

I hired Jody Osborne to work on this project because she was highly recommended by Dr. Terry Carson. He said that she had done outstanding work in her Social Studies minors methods course and he believed that she would work diligently and be completely dependable (he was right). She was extremely enthusiastic about taking the job when I first called her. She was hired over the phone.

I selected Dave to work for the project because, as a student in my EDSEC 200 class, he demonstrated several qualities and talents that would be highly valued on this project. First, he had an orientation toward reflective, thoughtful, and critical thinking. Second, he is extremely talented in visual arts and I hoped that this ability would be useful (and it was). Third, I knew that he would be easy to work with and that he would offer substantial input in the revision of the original handbook.

III. The Interviews

Near the completion of our handbook, I conducted separate taped interviews with Jody and Dave (see Appendix). I focused the interview around four main questions. These four questions were used to guide our conversations. Each student received a copy of the questions several days prior to their individual interviews. Jody's interview (June 12, 1995) took thirty five minutes and Dave's (May 31, 1995) lasted forty-five minutes. Although I centered the interview around four key questions, several more were added during the course of each interview. The additional questions were unique to each student's interview and emerged as a result of their individual responses. The new questions served to clarify or elaborate specific points. These impromptu questions also gave the interview a more conversational tone.

The following four questions were explored in our interview:

1. You were hired by the Alberta Global Education Project to assist in the revision of a learning resource for Social Studies 20/23 Topic B, *Interdependence in the Global Environment*. Briefly describe your first impressions of the assignment and your expectations of the task.

2. What was your personal contribution to the creation of the resource, *Global Interconnections: A Resource Handbook*?

3. This was a project in "collaboration." How did you feel about working in this way? What do you think are the strengths of this way of working? What were the frustrations?

4. As a team we have done two things. First, we have created a resource handbook which will be used by a significant number of teachers and second, we have immersed ourselves in thinking about the themes and topics relating to global education. How has this experience affected you personally?

IV. What they said

The following summary provides the substance of our conversations.

1. You were hired by the Alberta Global Education Project to assist in the revision of a learning resource for Social Studies 20/23 Topic B, *Interdependence in the Global Environment.* Briefly describe your first impressions of the assignment and your expectations of the task.

Both Jody and Dave believed that their task would be to **modify, update**, and **revise** the existing grade 11 teacher resource book, *Global Environment: A Resource Handbook* (1990). Both expressed uncertainty regarding the task and were somewhat unsure about how to proceed. Initially, they felt that they were lacking direction and both expressed reservations regarding their own general knowledge and background in the area of global education. Jody commented, "I shied away from this topic completely because it was so big and there was so much to know. I was worried that I wasn't going to know enough and I still think that you can never know enough on this topic." Dave said that initially, "I had a feeling of being a little inadequate 'what do I know about these topics?' I guess my first impression was fear."

Both students realized that their first task would be to familiarize themselves with the original handbook, *Global Environment*. They learned the content of the unit and oriented themselves to the task ahead. They did this by reading it (from cover to cover), discussing each article, interviewing teachers (see Chapter 3), reading related articles in the Global Education Library, finding appropriate activities, and meeting and talking with me on a regular basis (initially about once a week). Both students agreed that the orientation process took one and a half to two months of the total four month time period for completing their task.

In mid-July the decision to discontinue the process of revising the original book was made and we decided to a new book start from "scratch." It was at that juncture that Dave felt the project really "took off." He remarked,

> when you said that you were going to make this book part of your thesis, that it was now going to be yours and you would be writing it, all of a sudden it seemed like we had this **freedom**. We had done all this research; we had a stockpile of articles; Jody had ideas for new activities; and I had all these cartoons and drawings. We were excited about them. We didn't know how they were going to fit into the old book and all of a sudden we had this chance to [do it ourselves]. It was really a freedom thing.

I was concerned that because this was going to be part of my thesis the students might feel uncomfortable or even resentful; however, Dave responded by saying, "Oh no, I think if anything the idea of it becoming yours seemed to free us up and make it feel like it was ours [too]..... That minute it became yours [ours] all of a sudden." He went on to state that "when we let go of that whole revamping thing and we could rebuild it from the start then we could do almost anything."

Jody's response to the change in direction was also positive. She said that when it became part of my thesis she felt like working harder because she knew "how important it was to me." She also said that it was at that point the she felt **ownership** of the project. Their responses correspond to my own. During the interview with Dave, I had commented, "It was exciting. For me the turning point happened when I was driving home on the Roger's Pass when that "star" came into my mind, and the conceptual frame came to me. I was so excited about telling you about that."

We all agreed that what we had initially conceived to be our task was very different from what actually happened. The handbook revision task was radically altered from one of modifying and revising someone else's work to making our own original contribution to the field. When this project was linked with my thesis work a **transformation** in our attitude and commitment occurred. All three of us were energized and committed, and each of us began to feel an ownership of the project.

2. What was your personal contribution to the creation of the resource, *Global Interconnections*?

Jody and Dave both contributed significantly to the research and production of *Global Interconnections.* Although they began the project doing similar kinds of work it quickly became evident that they were suited to different tasks. Fortunately, they complemented each other remarkably well and were both able to concentrate on doing the jobs that they enjoyed most . Dave commented, "It's almost funny, you've said it a few times, that we seem to complement each other." Jody affirmed Dave's perception when she said, "It worked out nicely that neither Dave or I ever stepped on each other's toes because what he liked to do I had no interest in doing and what I liked to do he had no interest in doing so we got to do what we liked."

Both students researched articles, generated original activities, read the original handbook, and discussed ideas and concepts with each other and with me. Ironically, they agreed with each others' evaluation of all but one article in the original handbook. They were "in-sync" with each other and with me from the outset, particularly regarding content, strategies, and ideas.

Jody's Contributions

According to Jody, the majority of her work fell into four main categories:

- generating original activities

- organizing copyright information, writing and responding to permission letters, and filing these
- retyping articles and typing letters
- desktop publishing

Jody enjoyed the desktop publishing most. She said, "We've worked so hard on it and [in desktop publishing] I can see it. I mean I've been left with control over how it's going to look and everybody seems to be quite happy with it. I think that it looks really good and it's nice to finally see it done." Furthermore, Jody recognized the value of the computer skills that she acquired learning a complicated program.

Jody contributed an energy and enthusiasm which kept us all on target. She gently pushed the pace and contributed creative ideas and practical suggestions. Many of her original activities are included in the handbook. I suggested that she reference these. Jody's youth (she is 22 years old) gave me an opportunity to check perceptions of what high school students might understand or find interesting. I'd often ask her, "How would a Social Studies 23 student react to a particular idea, reading, or activity?" I trusted her judgment and usually heeded her advise. I was especially delighted when she joined me during the summer of 1994 for the five-day Global Education Summer Institute in Kanaskis, Alberta. That experience gave us both the opportunity to meet others of like-mind, to introduce our work to others, to learn from noted people in the field, to participate in a variety of activities, and to get to know each other in an informal retreat-type atmosphere.

Dave's Contributions

Dave's contribution to the project was equally valuable. Dave cited his major input in two general areas: fulfilling specific tasks and in asking critical questions.

Tasks that Dave identified were in:

- finding and summarizing relevant articles and doing much of the research work
- contributing original cartoons and illustrations (he modestly stated that he "knew how to draw a little bit")
- editing and proof-reading
- co-writing an article with me (*Third World: What's in a Name?*)

For Dave, the most pleasure derived from his work was in making illustrations and in undertaking research. Commenting on the illustrations and cartoons he said, "I enjoy doing that kind of thing and I'm glad that everyone was happy with what I came up with." He noted that in doing the research, "that was the stuff that really turned me on. I couldn't wait to get out there and start reading and looking for updated articles."

Dave suggested that he also contributed toward a critical questioning of our philosophy and approach to global issues. He said that he brought a **balance** to our work. He identified his perspective as being more conservative than the rest of us. Because of this "unique" orientation, questions and insights were offered that might otherwise have been missed. Dave did, in fact, offer balance.

Dave continues to grapple with ideological questions. "Hearing ideas and working them out in my mind and saying 'Well, you know I'm not as right-wing on that issue as I thought I was.' Then talking to other people and they interpret my ideas as being so left-wing was funny because I never really considered myself that way before."

Dave also provided a much needed male perspective. I had consciously hired a male and a female as student assistants because I believe that global education should reflect a gender balance where possible. When asked about issues related to gender or (politically-correct) language, I told Dave, "we would always look to you. You wouldn't always say it [with words] but there was a body language that said, 'Have we gone too far over the edge on this thing'?" Dave was diplomatic in suggesting alternatives and did offer unique thoughts and ideas reflecting a male point of view.

I am especially grateful to Dave for his work in editing and proof-reading. He was always the first person to see my writing. He was thorough, diplomatic, and at times ruthless. He would often pose questions in the margins of my work and these would serve as discussion points later. He helped me clarify, re-examine, and question my own thinking. His original cartoons, icon designs, and illustrations make our book unique and these should help increase its appeal. Dave was our "idea-man." His critical insights served to make us pause and really think about the broader implications of what we were doing.

3. This was a project in "collaboration." How did you feel about working in this way? What do you think are the strengths of this way of working? What were the frustrations?

Frustrations of Group Work

Jody and Dave expressed reservations about working in groups generally. Both had had negative experiences and said that, given a choice, they preferred to work independently. Dave's comments about working together were that "actually at the start I wasn't too thrilled about it, I never work in groups, I always work alone. The nature of the stuff [art] I enjoy doing is alone." Jody said that, "I'm very impatient. I don't like to rely on other people to finish things." She went on to elaborate by saying that "I'm used to working by myself. I shied away from group work whenever I had an opportunity because I've had negative group experiences with different projects."

Jody and Dave noted that the process of working in a group was time consuming and each suggested that sometimes they felt that they were wasting time. Organizing times for meetings (when all of us could be present), especially during the fall and winter months, was also frustrating. Time seemed to lag and work became "sluggish" when the group members were involved in other more pressing priorities such as practicum teaching for them or teaching and supervision for me.

Jody and Dave differed in the pace at which they worked. Dave was thorough, meticulous, and accurate and required a lot of time to do tasks to his personal satisfaction. He usually wanted his work to be finished before showing it to anyone. Jody, on the other hand, was highly productive and fast in her working style. She left proof-reading and "quality-control" to me and admitted that that was not her "forte." Although Jody and Dave worked at different paces, they were patient with each other. Jody always found other things to do when she out-paced us both and Dave prioritized important tasks so that more necessary items were available when needed.

Strengths of Collaboration

Despite the fact that both came to the project citing a reluctance to work in groups, they did not express the same negative feelings about our group. The following factors were identified as contributing to the strength of our collaborative endeavor.

> What is important about people is not how they are different, but how they are the same.
>
> Roland S. Barth

a. Strength in diversity

The above quote offers a unique twist on a familiar quotation. I like it because it captures the real value and strength of working in a heterogeneous group. Dave, Jody, and I are three very different people; however, our differences proved to be complementary. Each person contributed to the final product in a way that was uniquely beneficial. The students recognized and described their thoughts about the diverse nature of our group by making the following comments.

Dave indicated the value of having different **points of view** when articles were discussed. He said that,

> It was amazing the different points of view. We actually wasted a lot of time at the beginning because we went through the old book and we'd have discussions on each article. 'Why do you think it should stay or why do you think it should go'? Even though we didn't use any of them we learned to work together at the start and to appreciate each other's point of view. And no kidding it really went well that way. For something like this there is no question, the best way is for collaboration.

Jody mentioned the value of **heterogeneity**. "It would have been terrible if we were all artists or if none of us were artists . . . It just wouldn't have worked at all."

b. Potential for increased learning

Jody stated that working in a collaborative manner allowed her to learn "so much more than I would have learned doing this myself."

> I couldn't have done something like this by myself because all the things that Dave is excellent at I couldn't do and he doesn't have the computer skills that I have so he couldn't have done that. And we don't have the insight that you have because you've been teaching this for a long time. So this has worked out perfectly.

Dave made a similar reference to the value of learning from each other. He said, "When we'd have our meetings and you'd come in and sit down we'd do our brainstorming and we'd come up with things that alone you'd never think of. So there's no question it's [collaborating by brainstorming and meeting] a valuable tool but the weakness is that it's so time consuming."

c. Group bonding

As we worked for over a period of one year, the ability to read each other's thoughts and gauge each other's responses evolved. After reading and working with the material for an extended period, Jody put it best when she said that,

> I'm able to look at it and say, 'How would Barb want this?' and I just know because of the number of times we've talked about it and I know what kinds of things you'd want and I know what kinds of things Dave would want just because we've worked so long and so hard on this. I know what you guys think about all these things because we've had so many meetings.

Dave commented on the back and forth nature of the editing process between himself and myself, "It was fun doing it that way. I guess even now when I'm reading through those different articles that's still working as a group. One person just couldn't pull this thing off."

We eagerly anticipated our weekly meetings and I dropped in on the students with greater frequency as our work progressed and my own involvement intensified. We sometimes combined business with pleasure by going out for lunch or working at my home. We all felt that it was important to inject an element of fun and relaxation into our work.

The second summer has been difficult for Jody in some ways. She misses Dave and wished he could have been on hand for the completion of the project. She has found it difficult to remain focused because the office is a much quieter place. We still maintain phone contact with Dave but "it's not the same without him."

d. Feeling of ownership of the project

From the beginning it was understood that the Alberta Global Education Project would hire an outside publisher for our handbook. In March 1995, we hired an Edmonton firm to do this work. It quickly became apparent that our project was not their priority and that many compromises would be made in how our book would look. After one month of frustrating meetings with the publisher, it was decided that we would do the desktop publishing ourselves. The publisher was paid for his work to that point and Jody was assigned this task of publishing. She set about to learn Aldus Page Maker, a sophisticated computer program used for this purpose. Our goal was to make the book look as teacher/student-friendly and professional looking as possible.

The decision to do our own publishing came as a big relief to all three of us. We had become very possessive of our project. Dave confessed to getting upset over "stupid little things. It was weird that he [the publisher] was just going to take the whole thing and just do it. It's kind of stupid but it made me upset." When he learned that Jody would be taking over the publishing, he responded by saying,

> I was way more confident. It was really a strange thing. I've never really had anything that I've worked on before and felt so jealous of it all of a sudden. With Jody working on it I'm a lot more confident that it'll still be our project.

Jody says that she loves looking at the book. She is anxious to show it to teachers because her friends just flip through it and non-nonchalantly say it's nice. "I'm quite excited to take it to show teachers to see what they think." She anticipates a more enthusiastic response from practicing teachers!

e. Feeling of equity

It is my belief that for any group to be successful it is necessary for each member to feel that they are equally valued members of a team. When I asked Jody about how she felt about her status in the group, she responded by saying that initially she perceived,

> You [Barb] were our boss but now I feel like we all did it together as a collaborative thing. I mean you did the really hard part, the writing and I think the most crucial part was putting it together and that was a big job but I don't feel that you're my big intimidating boss. I think all three of us worked together as complete equals. My opinion counts as much as your opinion or Dave's opinion.

Dave's response mirrored Jody's. He said that he felt that our working relationship was very equitable. Initially, he assumed that because he was hired as a research assistant that he would have less input into decision-making and be asked to do less-appealing tasks. He said that this was not the case. He commented that we worked as equals and that each person was encouraged to provide input and was valued for their contributions.

Because this book was the result of the effort of three people a conscious decision to include all three of our names as co-writers on the cover of the handbook was logical. Dave was encouraged to sign his artwork (he was initially reluctant to do so) and Jody was urged to cite herself as the source of her original activities. I hope that their efforts will be publicly acknowledged and that their credibility in seeking employment as teachers will be enhanced.

f. Opportunity for celebrating success and appreciating each other

As work in the group progressed, it became apparent that gaining approval from each other was important. Jody expressed concern that when she inserts Dave's cartoons on a page they look "just right" and that he approve of the way they appear. She commented that Dave has a "look" which says whether or not he really is pleased. "I'm worried that I'll put his art work somewhere he wouldn't like it. I've watched him work so hard on those things I want them all to look as big and as nice as I can get them. The fact that he is pleased with it means more than anything." She jokingly added, "We waited a long time for those cartoons but darn, they're good!"

Dave's relief that Jody was to be in charge of the publishing speaks to his confidence in her ability and knowledge that the job will be done to his satisfaction.

Overall our work has been truly collaborative. We all recognize that the quality of our book would have been compromised significantly if any one of us had not been part of the group. Positive qualities of successful group work were evident in this group from the outset. We were willing to compromise, seek each other's advice and opinions, offer constructive criticism, and take time out to enjoy each other.

4. As a team we have done two things. First, we have created a resource handbook which will be used by a significant number of teachers and, second, we have immersed ourselves in thinking about the themes and topics relating to global education. How has this experience affected you personally?

When Dave was questioned as to whether or not his thinking had been affected by his work on this project, he responded with an unequivocal "There's no question." The following categories suggest specific ways Dave has been influenced by the experience.

Dave's reflections

a. Understanding global education

Dave believes that he had a global orientation prior to working on our project; however, it was not clearly defined. He was initially concerned the topics and issues in this area were "fluffy" (meaning that people, "even teachers dismiss it or pooh pooh it"). His perception was that "they [teachers] say all these problems exist and there isn't much hope to change anything so why bother? The activities are sort of 'funsy' but they don't really have meat and substance." He countered his own understanding of what he believed teachers thought by saying, "This is not true. The more you work with it [issues in global education] the more you can see how it fits into different subjects, not just social studies. Every subject, everything relates back to it." He admitted that the more he knew about issues such as world peace, environmentalism, and so on the more he recognized the importance of these issues. He said that he agreed with the concepts that were coming through. "In [working in this area] it straightened out and organized my own thoughts."

b. Questioning his world-view

Dave admitted that he "made a lot of discoveries about the way I think and the way I perceive things." For example, he has re-thought his belief that the western development model is right for everyone and he began to recognize and articulate an alternative paradigm. He shared the following revelation:

> Who is really better off? It hit me and all of a sudden this light turned on. Who's to say what's good for these people [in the Third World], certainly not us. For me to be up on this high horse saying that we've got to give these people everything we have and to ignore their culture, their spiritual life, and how they are unique and different from us. Maybe their quality of life is better without us even going in and interfering with them. I've always had the idea that we've got to make them as rich as us, give them cars and houses. They should be the same as us. That whole idea of guilt is what it is.

It came as a surprise to Dave that some aspects of life in other cultures are inherently better than ours. Prior to work on the project, Dave had felt this way about aboriginal Canadians but in working on the project he was able to "transfer how I was [already] thinking about this [Canadian natives] to a global level." His critical questions center on the assumption that we [westerners] know what is best for others. He admitted that these ideas are ones that he had never really thought about before. He articulated that he had previously regarded himself as a **tolerant** person but feels this experience has made him even more so. He also felt that he had become more **open-minded** and grew "quite a bit." He said that the more he comes in contact with ideas associated with global education the more he "will continue to grow."

c. Connecting spiritual and secular beliefs

Dave said that it was an "eye-opener" that his "standard religious beliefs" were not inconsistent with the values and beliefs of global education. He revealed that "they are not two separate things. That everything fits together was quite a big thing for me, too." This realization suggests that Dave had previously separated spiritual from secular beliefs prior to work on the project. That secular and religious beliefs are not necessarily in conflict was an indication of a shift in his thinking.

d. Awareness of politics

Dave made reference to the "politics" of our work in two contexts: first, in reference to his personal ideological orientation and, second, in regard to the political nature of some of our sources and activities.

Dave is searching for what the ideological labels "conservative" and "liberal" mean in terms of his own philosophy. Fitting himself into a neat category is not as simple as he may have previously thought. He notes that there seems to be some discrepancies between how he sees himself and how others see him. He said that he considers himself to be a conservative but questions the appropriateness of this designation in regard to some of the issues he has investigated. Dave's view regarding the status and rights of aboriginal Canadians offers a case in point. His viewpoint would be considered "liberal" by most Canadians in that he understands the native perspective on most issues and appreciates the unique aspects of their heritage and culture. He "sides" with aboriginals when they conflict with greater society and he defends their position in conversations with friends.

Questions of ideology frequently surfaced as Dave struggled to determine his own answers to questions of politics. For example, Dave conceived an activity surrounding the controversy of raising cattle for food. He illustrated his criticism of the food industry by citing three popular fast food chains as proponents of questionable practices (i.e. using cattle raised in rainforests). Earl Choldin, the Director of the AGEP, told Dave that the activity could not be used because of the political overtones of its content. Dave admitted that he was not surprised that it had been rejected. "I didn't think it would go all the way along. I thought it was too political. I knew right from the start but I still kept going with it." He's keeping this work and says that he'll use it in future.

Jody's reflections

Jody also felt the experience working on the creation of our handbook has altered her thinking. She responded to question #4 by saying, "I think it's [my thinking] been changed dramatically and it has transformed the way I will teach. It really changed the way I look at things." Jody reflected a similar stance to Dave when she said, "I look at things completely differently than I used to and I think that's a good thing." She is thankful that she had the opportunity to "open her eyes" to a larger picture. She even worries about the potential harm she might have done to her students had she not had this experience. She said, "It scares me that I didn't know. What would I have done to students if I had not worked here and I had not learned a different way of looking at things?" The following is a summary of the areas that Jody identified as changes in her philosophy and practice.

a. Personal lifestyle

"I stop myself from ever feeling sorry for myself." Jody is far more cognizant of the relative wealth of people in our society compared to 75% of the world (that has a substantially lower standard of living) and she recognizes that she is fortunate to have so much. She admitted that she will have less sympathy for teens in our culture who complain about not having more material possessions or things to do.

b. Effect on teaching philosophy

"I found myself wanting to educate other people." Whether in school situations or in casual conversations with friends and relatives, Jody speaks up when she thinks that myths are being perpetuated or when facts are not accurate. She challenges over-generalizations and over-simplifications of complex issues. For example, Jody challenges the suggestion that, "if only they [poor people in developing nations] would stop having babies their problems would go away." I suspect that prior to this experience, she might have let the comment go or even agreed with it. She is far more aware of the complexities of global issues/problems to let unfounded pronouncements go without comment. In discussing these over-statements, Jody remarked that, "I felt good that I really understood the issue and I think that's going to be with me for life and it's made me want to learn and want to go out and see the world."

"I think I will be a global educator." Jody commented that her cover letter for teaching jobs specifies her desire to be a teacher with a global perspective. She said that Dean Zingle mentioned the need for teachers to be global educators in the 1995 Spring Convocation address, "so there you go." She believes that the work on the project served to train her in looking at other perspectives. "I don't know how you would start doing it. I don't think I ever would have because I didn't know anything about it."

c. Effect on teaching practice

The writing of activities has also given Jody a feeling of how to teach and get ideas across to students. She gained practical knowledge by conceiving and writing "hands-on" activities designed to stimulate student interest on a particular topic She recognizes the importance of actively engaging students and has a clearer sense of how to do this. She wrote over fifteen original activities, eight of which appear in the book. The fact that Jody doesn't mind that some of her activities will not be in the book doesn't bother her. She is already looking down the road to the day when she will use them in her class. This is an indication that she is already thinking like a teacher.

d. Gaining confidence

Jody revealed important insights regarding the process of obtaining copyright permissions. She said that it was an "eye-opener" to realize how willing, even enthusiastic people were about granting copyright permission, especially when they understood our intents and purpose ("and if you asked politely"). Of the sixty-five permissions sought only three were refused. This came as a surprise to Jody. She believed obtaining copyright would be far more difficult. Because of her experience in obtaining copyright permissions, she said that in future she will feel a greater sense of confidence phoning institutions and organizations (such as the World Bank or major charitable organizations). She is no longer intimidated by the process or by "big names."

e. Networking with other global educators

Jody was pleased to personally meet some of the global educators that she had spoken to on the phone. Subsequently, at the Global Education Summer Institute (1994) Jody met David Selby, noted writer and educator, and Louella Chronkite, coordinator of the Lethbridge World Citizen Centre, and she has come to know Beth Lange Christianson, a doctoral student in global education studying at the University of Alberta. She states that everywhere she goes she's running into people who are associated with the Alberta Global Education Project.

f. Challenging students to take action

Jody expressed skepticism about the likelihood for social change taking place on a broad scale. She voiced reservations about the "real value" of the action component (included at the end of each chapter), noting that involving students in social action will be difficult. She confided that she had not been oriented to that type of activity when she was in high school; however, she ended on an optimistic note when she said that she would work at getting her students involved. "All you can do is try," she said.

Questioning beliefs and values

a. Ethnocentrism

Both students alluded to the idea that they became more aware of their own ethnocentric tendencies. They continue to wrestle with the implications of this realization. It is interesting to note that both recognize that the experience has made them more broad-minded and tolerant. They also said that they will consider issues in context and listen to a broader range of perspectives in future.

b. Guilt

Dave specifically mentioned that guilt was a factor in his desire that everyone have a similar material standard as people in the west. In related conversations throughout the year the subject of guilt was raised occasionally. Both students felt depressed after reading articles that told of stories of oppression, violence, or poverty. It is perhaps not surprising that the feeling of feeling guilt surfaces when one becomes more aware of the fundamental disparities in the world. Both seriously questioned the notion of "charity" as a method of promoting change and increasing development.

c. Hypocrisy

Jody shared that she sometimes she felt hypocritical when, on one hand, she would be "bestowing global education values" and, on the other, "be excited about getting a car." It was revealed that "walking the talk" is not easy. She further elaborated by saying, "I don't think we're big walkers. I mean, how much are any of us really? When you think about it, in this culture, we live in nice houses and drive nice cars, then we just aren't." Jody points out this important dilemma faced by many who grapple with thinking one way and behaving in another.

V. Summary

Having transcribed the taped conversations and categorized their comments, I'm left with several general conclusions regarding the impact of this experience. Both students were:

- unsure as to the nature of the task initially but enthusiastically embraced the idea of creating a new resource book,
- proud of our collective contributions and neither has compromised on the quality of the final product,
- pleased to have experienced a positive collaborative endeavor where the benefits of working in a group out-weighed the frustrations,
- thinking far more critically about issues relating to global education and questions of social justice,

- dramatically affected by the experience. They each said that they had begun a process of transformation in their ways of thinking and their ways of behaving,

- able to collect and create classroom materials for future use and felt that they were accomplishing two goals by working on the project one, creating the book and two, preparing themselves for life in the classroom,

- pleased that they met the expectations of teachers by listening to their requests and accommodating their desires, and

- grateful for the opportunity to work on such a project during their preparation in becoming teachers.

Dave and Jody were forthright and honest in their conversations. Because they were so candid in their remarks, I hope that I have accurately captured the essence of their thoughts and feelings. Many more ideas have been discussed through the course of the year. It is my hope that these interview conversations have highlighted the most important aspects of our work together.

Chapter 5 focuses on my own reflections. In this chapter I try to bring some closure to the whole experience which did far more than result in the production of a resource for teachers. It broadened my perspective and caused me to question fundamental ideas and actions.

Reference

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Chapter 5 Reflections

I. Introduction

In preparation for the writing of this chapter I reviewed journals and related assignments done over the course of my two years at university. Although *Global Interconnections* represents the culmination of my work, many thoughts, scribblings, and conversations contributed to the experience of producing it. Writing *Global Interconnections* provided the vehicle which transformed my thoughts to action. It was enlightening to take one last look at the sources that served to ground my thinking and examine them critically as the work of completing both the handbook and my thesis simultaneously came to an end.

The reflective process has allowed me to identify and examine critical issues of concern. It has given me the opportunity to explore a range of ideas and alternatives which eventually resulted in the conceptual model that became the blueprint for *Global Interconnections*. It also became important in clarifying and grounding my theoretical orientation to global education. The experience of writing both *Global Interconnections* and *Looking Through the Telescope* have had a profound effect on me. How I came to make meaning of these changes is the subject of this chapter.

II. My reflective writing sources

Many sources have contributed to my understanding of global education, but two particular reflective journals provided the greatest insight to the change that I've undergone. One reflective journal was written as a course assignment for EDFN 525 "Global Education: Theories and Strategies" offered by Dr. Toh Swee-Hin and Dr. Virginia Floresca Cowagas, Winter 1995. I'll refer to this as "EDFN 525 Journal" henceforth. This course broadened my perspective by providing a substantive academic foundation and by demonstrating the effectiveness of an experiential and participatory pedagogy. Numerous opportunities for dialogue happened formally and informally in the class and many of the ideas and controversies that were shared were related in that journal.

In EDFN 525 I explored new paradigms of thinking, learned many new strategies, and met other students from both the local and international community. I experienced global education from a student's perspective. This experience heightened my awareness of the potential for teaching and learning in a cooperative and trusting environment. Dr. Toh and Dr. Floresca-Cawagas modeled global education in the transformative paradigm. Their deep commitment to the aims of global education were consistently apparent.

The other reflective journal writing experience occurred as part of an action-research project carried out by Beth Lange-Christensen, the purpose of which was to evaluate the Alberta Global Education Project. I'll refer to this source as "Dialogue Journal" henceforth. The purpose of Beth's study was to assess the impact of AGEP on teachers' attitudes toward global education and on classroom practice and to identify key factors that facilitate change in becoming a global educator. We met four times (one meeting was in a retreat setting) to explore our personal "becoming" global educators, to share our visions of what the AGEP could and should be offering Alberta teachers, and to meet with like-minded individuals to decide how we could promote global education in our school settings.

I have selected some of the comments recorded at various stages of involvement to illustrate the evolution of my thinking in global education. These journals contain a record of my thoughts and reactions to issues in global education, to new ideas and concepts, and to dialogues and conversations that occurred in the times I spent in EDFN 525 and in the

Dialogue Group. The journals also include clippings, cartoons, and quotations that connected me with thought-provoking concepts. Both reflective journals were part of a wider process of thinking, discussing, and reading in many courses and contexts for the past two years. They now serve to refresh my memory of the struggles, the questions, and the meanings I was making during the experience that provided the context for writing *Global Interconnections.*

III. Quotations that capture new-found insights

Throughout the process of writing *Global Interconnections* numerous quotations or "words of wisdom" leapt out at me. I got into the habit of noticing statements that packed powerful messages. In looking back on my experience, it makes sense that some of the most significant quotations be highlighted as a way of focusing these insights and revealing the meanings of the experience of writing *Global Interconnections.*

A. "Human beings are symbolizing beings. They find meaning in and give meaning to their world, through symbolizing their experiences in a variety of constructs and actions."

Heron, 1981

People find meaning in different ways. They define their global perpectives differently; they teach differently; and they learn differently. From a review of the literature and from attending dialogue sessions with other Alberta teachers, it is abundantly clear that we do give meaning to our world through symbolizing experiences. *Global Interconnections* is the physical construct of my evolving self. It symbolizes the culmination of my learning to this point. I'm sure it will continue to transform the way I think and the way I teach.

Global Interconnections represents meaning for me in the following ways:

- its title symbolizes the links I've made in responding to teachers by acting on their suggestions for change, in connecting with others who identify themselves as global educators, and in building relationships with student teachers. I've also connected with new ideas, new paradigms, and new strategies. I've come to value the potential for interdisciplinary teaching.

- the handbook physically represents the turning of my thoughts to action. It has dimension and shape. It exists as a work that will (hopefully) be read and used by others.

- It represents who I am and what I believe teaching and learning should be. It reflects the pedagogy that I believe is most effective in teaching people of all ages.

- It symbolizes the results of collaborative labor. It is our collective interpretation of the Alberta curriculum, the goals of global education, and our own ideas.

- It is cohesive, it fits together. It has a logic that makes sense to the three of us. The articles, the activities, the graphics, and the questions that were collected and written fell into place. I believe that things do "fall into place" given the will and circumstances to allow this to happen.

- It contains actual symbols (icons) of the concepts and ideas that I've worked with for years in teaching grade eleven social studies.

B. We don't see things as they are, we see them as we are.

Anais Nin

This quotation reminds me of the idea that we are grounded in our own worlds. We filter what we see through cultural lenses. Our grounding as teachers also filters our vision of the world around us. Becoming a student again has helped me switch perspectives and re-acquaint myself with that world.

An umbrella idea relating to global education is that it is a perspective, a unique way of viewing world issues. This quotation also comments on our propensity toward ethnocentrism. *Global Interconnections* contains several activities and readings that challenge these ethnocentric tendencies. An activity I especially like is "Maps: Influencing our World Views"(see Appendix in "Diversity"). It provides learners the opportunity to think in a paradigm that questions conceptions of the world as symbolized by geographers. I had noted "how it is that we view the world is exciting to consider. Activities that stimulate critical thinking and question underlying assumptions always turns the light bulbs on. I can see it in their [students] faces (EDFN Journal, March 20, 94)."

My original motivation for writing "The 'Third World': What's in a Name?" (See Appendix in "Diversity") was in response to a question asked by an exchange student from Jamaica. She queried, "Why is Jamaica red [denoted developing country] on your map? She was offended that the map-maker [CIDA] had labeled her country using a term that she felt was inaccurate (in her perception) and negative. At the time she asked the question I had no answer. I decided to investigate the implication of terminology on the way we think about the concept of the Third World or the developing world. I researched the origins of terms used to categorize nations and examined the meanings associated with such terms. Writing this article helped me "see the world from another perspective. Seeing the world from another perspective is an overall function of the book as a whole. I hoped to help myself and others see the "world not as we are but as they are."

C. Every teaching act has a moral dimension.

Amitai Etzioni
(Berreth & Scherer,1993)

All the curricula we teach are value laden. What we teach and how we teach is not neutral. Once I came to think of teaching in this way I felt more comfortable dealing with my struggle to address the issue surrounding the teaching of values. A question that was raised in both the dialogue group and in the global education class was "How can global educators teach an acceptance of diverse value systems while promoting specific global perspectives and ideals?" Other related questions were also raised. These included:

- Are the values of global education consistent with the "mainstream" values of our culture?
- How do we define values such as social justice, equity, and freedom?
- How does one teach values without becoming "missionary-like?"

The dilemma of teaching the inquiry approach in social studies inevitably centers on this problem: should students be taught specific values (or attitudes) or should they be free to adopt or ignore the values of their personal preference? I have moved toward the former position; however, I still have reservations concerning the "what" and the "how" of teaching specific values. My experience with high school students suggests that telling them what is right and wrong is one thing, having them sincerely believe what you say is another. Why should they?

> Education is little different than propaganda if values and beliefs, no matter how noble, are imposed. As much as I believe that the world will be a better place if we embrace the goals of global education, I still feel that diversity of opinion and viewpoint must be maintained." In the context of extra-curricular organizations such as Amnesty or Environment clubs the position is clear and the goals can be defined by the group. Correct values are not as straightforward as they seem and I still believe that it is not my role (or right) to demand adherence to a particular set of beliefs in the classroom setting. I think of historical examples of the puritanical zeal by those who were on *missions* which sought to direct public morality (Reign of Terror in the French Revolution, the Inquisition, and Savanorola's purging of the city of Florence) remind us of the dangers of imposing a specific value position. The danger lies not so much with the values and principles, rather with the application of these. While it is important to model and practice the ideals of global education (given our personal imperfections in this endeavor), it is not our right to demand adherence to them (Dialogue Journal, p. 3).

I don't feel it is my place to prescribe points of view to anyone, but I do feel that I should push students to question underlying assumptions, ask "in whose interest" a particular point of view favors, and encourage them to measure actions against universally accepted measures of "good." A dialogue group associated with EDFN 525 concurred that "to avoid being preachy and at the same time sensitize students, one could be explicit about one's own position and allow students to debate among themselves rather than having the teacher be the authority. We should attempt to reduce power relationships in the class and use activities which engage students in taking on roles or perspectives other than their own (EDFN 525 Journal, Feb. 25, 94)."

I believe that teachers should attempt to model values and choices consistent with high moral standards. When students recognize that adults (teachers) "walk the talk," the impression they are left with must impact them in a positive manner. Our values shape our thoughts and ultimately our actions. When we question our underlying assumptions regarding positions on issues our values are exposed.

> Some would argue that a line must be drawn, certain values and attitudes are not conducive to the functioning of a stable society and I agree. Behaviors which are dishonest or result in harm to others or are offensive should not be permitted. However, there is need for debate regarding what constitutes harm. Again this is not always straight-forward. For example, how does one understand the dilemma faced by poor Brazilian settlers who burn the rainforest in desperate efforts to feed their families versus the catastrophic effects of such actions in the context of the survival of the earth. Both situations result in harm to others. Which *others* is the question. Global educators must seek to reveal deeper questions and uncover underlying assumptions which perpetuate systems which continue to contribute to irreconcilable positions.

> Rather than adopting *sides* it is important to work toward building and changing structures which reinforce *no-win* situations. Pointing out conflicting dilemmas is more important than the adoption of dogmatic positions which dismiss the legitimate concerns of the stakeholders involved in a problem situation. Global educators who do this may, in fact, contribute to conflict rather that being instrumental in working on solutions which would ultimately change the structures which perpetuate inequities. Do I sound like I'm contradicting myself. I think so. I still need to think about this issue and continue to talk with others (Dialogue Journal, p. 4).

I still believe, as do most global educators, that there can be many answers to questions and that diversity of opinion is a pre-requisite to maintaining a healthy democracy; therefore, I hope that values inherent in a "global" perspective can be promoted in ways which allow individuals to come to their own understandings. My goal will be to find the balance in serving both ends.

Global Interconnections does strive to provide balance. We have included readings that would not necessarily be adopted by the global education community. We included many activities that encourage role playing and the raising of controversy. The book itself provides some balance within Social Studies 20/23 in that other texts are much more conservative. I'm anxious to hear reactions from teachers regarding their perception of our orientation.

D. **Social change will not come to us like an avalanche down the mountain. Social change will come through seeds growing in well-prepared soil -- and it is we, like the earthworms, who prepare the soil."**

Ursula Franklin

Fundamental change is like a drop of water, it seeps slowly into the ground and permeates. It would be a futile exercise to face the juggernaut head-on."

Kalpana Das
(Abley, 1994)

There is a wide range of opinion among global educators regarding speed at which change should occur. Even among those who believe in the generally-accepted goals of global education there are differences of opinion regarding its scope and implementation. For some, radical transformation toward the pursuit of the goals of global education should be sought without compromise. The objective is that transformation of the structures of societies' political and economic organizations be radically altered to eliminate the perpetuation of inequality which results in exploitation or violence (Toh, 1987). Liberals do not advocate that structures and institutions be radically altered. Instead they suggest that societal injustices can be rectified by addressing the outward manifestations of poverty through increasing education, aid, and social welfare. Root causes of inequities may not be altered.

Theoretically *Global Interconnections* falls between these two poles. In some aspects the document is liberal. It does not advocate the overthrow of our political and economic systems. It does serve to address issues of poverty, disparity, hunger, and so on by suggesting that we alter the ways we think and behave. It does, however, promote an action component that goes beyond the liberal technocratic paradigm. It urges personal change through committed action. It would be unlikely that within the formal institution of public schooling in the province of Alberta a teaching resource in a truly transformative mode would be legitimized. Many teachers, even given the freedom to choose such a resource, would not be prone to do so.

Many would suggest that we have compromised our commitment to the principles of global education by not producing a more transformative document, and they may be right. However, as valuable as global education is, it can not be imposed on people. If suggestions for change are perceived as too radical, then the ideas may not even be considered. I commented in one of the dialogue sessions that teachers should be introduced to the concept of global education at their own pace. "We can't leap from liberalism to transformation and expect people to change like that. That is not how change happens. It happens in small increments. It happens in local ways. It happens gradually" (Lange Christensen, 1995, p. 39). This comment coincides with the more eloquently stated remarks by Franklin and Das who would both say that acceptance of change takes time.

My goal is to reach as many teachers as possible. I would love to think that a lot of teachers will use *Global Interconnections*. If the handbook is perceived as being too extreme then it may go unnoticed. I do operate within institutions that reflect our society's values, as do most teachers. I would rather they begin to use a resource such as ours as they become more comfortable with their own understanding and growth as global educators.

E. To look is one thing:
To see what you look at is another:
To understand what you see is yet another thing:
To act on what you know is all that matters.
Taoist saying

This quotation struck a chord when it was discovered early in our writing. The quotation assisted our thinking as we came to our conceptual model. Seeing, thinking, and acting are the foundation upon which our approach rests. The quotation places the greatest importance on action. It indicates that there are levels of involvement, each more engaging than the one that precedes it but each a necessary pre-requisite to action. All of the chapters in *Global Interconnections* reflect these three levels of involvement and each is important for it own sake; however, they are most effective when awareness leads to understanding and understanding leads to action. This quotation captures the essence of our work and thinking.

F. Many of us are more capable than some of us. . . but none of us is as capable as all of us.

Ziggy

The most exciting aspect of my work over the past two years has been in working with others in collaborative ways. This collaboration has happened in class projects, in teaching, and in producing *Global Interconnections*. Seldom have I had the chance to work with others so frequently or so intensely prior to coming to the university. This quotation reveals a truth for me. Individual strengths are enhanced by the collective sharing of work and responsibilities among a group. The insights revealed in Chapter 4 regarding the collaborative working and personal relationship that Dave, Jody, and I developed symbolizes the type of teaching and learning experiences that I will work to foster in the future.

G. The ideal citizen is an "active citizen" . . . one who is connected to the world.

Tara Fenwick and Jim Parsons (1995)

The umbrella goal of social studies is to promote responsible citizenship. Global educators suggest that their most fundamental goal is also to promote responsible citizenship -- responsible **global** citizenship. The question central to this thesis asks, "How can Social Studies 20 Topic B (Interdependence in the Global Environment) and Social Studies 23 Topic B "Challenges in the global Environment" be taught in a ways that are consistent with the goals of global education?" If the central aim of both the curricula and the global education is to foster responsible citizenship then the realization of these goals should not be problematic. The idea that citizens are **active** and **connected to the world** is the aim of achieving responsible citizenship.

Global Interconnections attempts to reinforce these ideals continuously. We have provided teachers a tool (resource) to assist them in achieving the aim of responsible citizenship. I hope that students engage as active creators of knowledge with their teachers while participating in activities, reading related articles, and undertaking actions that reflect empowerment. Strategies that model this approach and information that reinforces it come a step closer to achieving the goal of responsible global citizenship.

I. Unfolding is endless. A millennium doesn't finish, nor does a culture, nor a project, nor a life, nor a love, nor conferences, nor a lecture, nor an essay. Everything, everything everywhere is always *unfini.*

Robin Richardson (1991)

As I reach what I think is the conclusion of both my thesis and the handbook, no thought strikes me as more self-evident than this one. Already the possibilities for changing, modifying, and revising are surfacing. Every time I peruse the pages of both documents I make changes. I suspect that this will be true well into the future.

This quotation reminds me that my work is not finished. Although the documents may be in place many other opportunities to revisit this work will arise. I will work on writing a workshop manual so that others can present and inservice *Global Interconnections* throughout the province. The AGEP will seek approval from Alberta Education for this resource to become a recommended source for Social Studies 20/23, topic B. If they do consider accepting it, I'm certain it will need to be re-worked. I may be inspired to supplement this handbook with a complementary humanities manual. I see the insertion of poetry, stories, and other literature as a potential direction for expansion.

In a broader context, I see my work in global education just beginning. I will need to pursue new and different ways to build on the experience begun in this project. I'm hoping that this publication will lead to other opportunities and other adventures. My work truly is *unfini.*

These quotations capture the essence of how I have come to feel regarding my theoretical orientation to the process of change or transformation.

IV. Summary

I began my thesis by suggesting that Galileo's telescope opened a way to view the world in a new way. I hope that *Global Interconnections* will be like a telescope in that it will provide a "new looking glass" to view global issues in new ways. I am optimistic that some seeds have been planted that will give birth to realization of a global perspective in the Alberta curriculum for Social Studies. I hope that this thesis provides the opportunity to understand the process of its production from a context that is situated in the experiences of the three individuals who worked together to interpret, to write, to conceptualize, and to create *Global Interconnections.*

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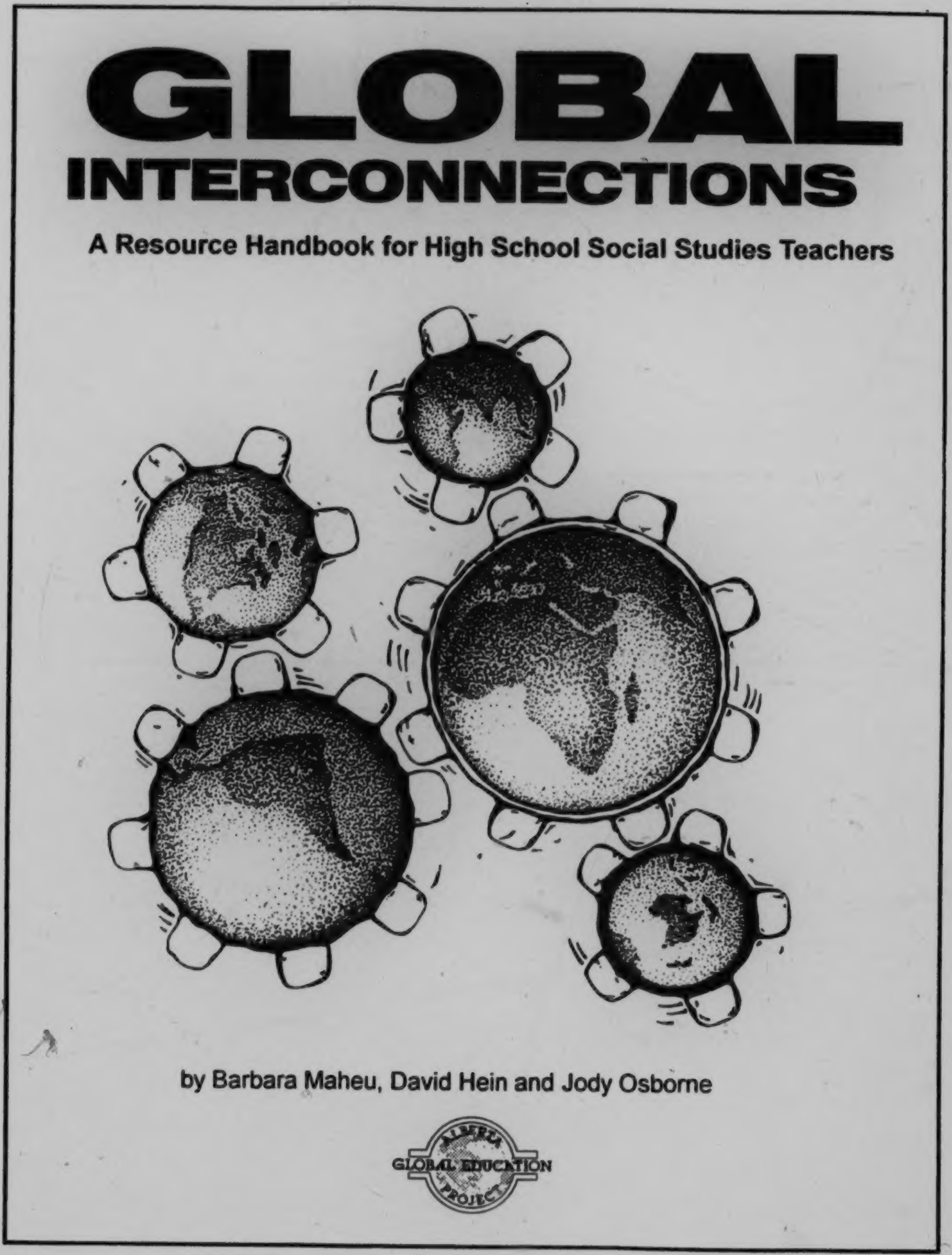
Appendix

Appendix



GLOBAL
INTERCONNECTIONS

A Resource Handbook for High School Social Studies Teachers

by Barbara Maheu, David Hein and Jody Osborne

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Table of Contents

Introduction 81
Openers 91
Diversity 97
Disparity 143
Interdependence 192
Development 233
Quality of Life 295
Alternative Futures 365

Introduction

Overview For Teachers

Global Interconnections: A Resource Handbook has been developed in response to requests made by grade 11 Alberta social studies teachers for supplementary teaching materials for Social Studies 20/23 topic B (Interdependence in the Global Environment and Challenges in the Global Environment). These teachers have indicated a desire to broaden the global perspective of their students.

This handbook offers a thematic approach to the concepts and issues common to Topic B of Topic B in the two courses. This resource is not meant to be a textbook or teaching unit. It does, however, offer a variety of activities, readings, resource lists, and teaching ideas which can be used to supplement existing materials and increase variety in daily lessons. Teachers are encouraged to enrich this basic handbook with current items of interest by using newspapers, magazines, and other related articles and activities. While most activities in this unit are suitable to both Social Studies 20 and 23, the readings designated for the 20 level are more challenging.

This handbook is a follow-up to *Global Environment: A Resource Handbook* originally produced by Alberta teachers in cooperation with the Alberta Global Education Project in 1989. We believe that these revised and new learning opportunities are holistic, integrated, cooperative, and participatory. These quailities are essential in resources which seek to nurture globally responsible citizens.

Organizational Approach

Global Interconnections is organized thematically. The themes of diversity, disparity, interdependence, development, and quality of life correspond to the Alberta curricula for Social Studies 20/23, Topic B. This thematic approach facilitates the selection of activities and readings that best suit students' interests and abilities.

The chapter entitled "Openers" is designed to sensitize students to the themes and issues before more in-depth study begins. Readings and activities usually address more than one theme. Although we have chosen to address these themes using a linear, sequential approach, most readings are cross-referenced by theme icons which identify other theme connections. In this way students are reminded of the potential for interconnections among the various themes. In addition, at the end of each theme study, implications for "alternative futures" are raised and plans for personal action are suggested. Closing activities reinforce the importance of understanding how themes are interrelated and interconnected. This model is designed to reflect the holistic nature of issues and topics which is part of a study in global education.

The themes in Social Studies 20/23 Topic B are:

Theme 1	Diversity (A) Disparity (B)
Theme 2	Interdependence (A) Development (B)
Theme 3	Quality of Life (includes peace and security, human rights, and the environment)
Theme 4	Alternative Futures

Figure 1 Thematic Approach

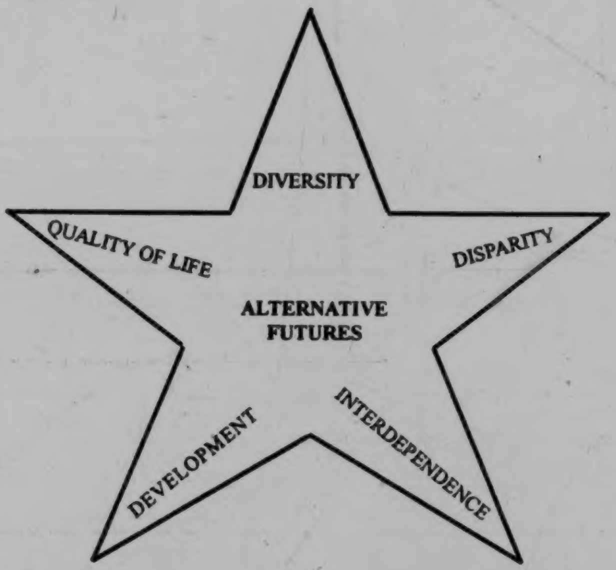


Figure 1 is a visual representation of our approach. Each point of the star represents a theme common to Social Studies 20 and 23. The points of the star intersect at the centre indicating the potential for the continuous convergence of themes around the Alternative Futures theme. This handbook begins with the Diversity theme and then progresses clockwise around the star to address the other themes. Although separate here, no theme stands alone. All themes connect with each other to build the star, whole and complete.

Theme Descriptions

Diversity focuses on the idea that recognizing differences in all aspects of life is essential to understanding the complexities of social, political, environmental, economic, and ethical issues. Diversity is evident in human and biological populations. This concept lends itself to the study of perception, how we see ourselves in relation to others, and, even more important, how others see us. Activities and readings focus on geography, news, and language. A case study of aboriginal issues gives depth and meaning to these ideas.

Disparity refers to the fact that power is not justly shared; hence access to resources (wealth) is unequal. Generally, countries of the North[1] maintain advantages which allow them to greatly influence world trading systems, political structures, and peace and security organizations (i.e. the United Nations). This power of the North results in substantially less income, educational opportunities, and access to health care for nations of the South.[2]. A study of colonialism provides the background for understanding the evolution of current world disparities. Issues relating to food production, food distribution and access, and land ownership are the topics explored in this theme.

Interdependence refers to the fact that actions taken in one part of the world "ripple" throughout the entire system. All life forms a web, which results in co-dependency. Interdependence is evident in economic, political, environmental, and other matters. This theme focuses mainly on economic concerns surrounding world trading systems and the debt crisis.

---

[1] North refers to nations commonly referred to as "developed" or First World. This term is primarily reflective of nations' economic well-being as measured by Gross National Product (G.N.P.). This method of measurement and categorization will be critically discussed in this handbook (read- Focus on Language in Diversity).

[2] South refers to nations commonly referred to as "developing" or Third World.

Development highlights the importance of meaningful and sustainable economic activity. Generally, foreign aid and economic development policies have been based on industrial models which have worked for the North. However, these models have been far less successful in the South for various reasons. Students will critique the effects of the industrial model of development as it has been applied to nations of the South. The chapter concludes by offering case studies of successful models of development initiated by the South.

Quality of Life addresses three topic areas; peace and security, human rights, and the environment. It attempts to go beyond thinking of quality of life solely in terms of economic criteria. It asks students to consider other important factors such as recognition for achievement, ability to participate in democratic decision making, degree of cultural autonomy, and so on. The quality of life theme encompasses all of the previous themes. Activities for making important interconnections among the three topic areas are provided.

Alternative Futures provides the opportunity to consider and plan actions which address issues of personal and global concern. The ideas raised in this section will aid students in determining their personal priorities and assist them in thoughtfully considering potential actions. This work will help students gain a feeling of empowerment.

Alternative Futures is the last theme in the Alberta Social Studies curriculum guide. We believe that it should be central to issue exploration in Topic B. Therefore, we have integrated the "Alternative Futures theme" at the end of each theme chapter. Two main reasons for placing alternative futures there are that:

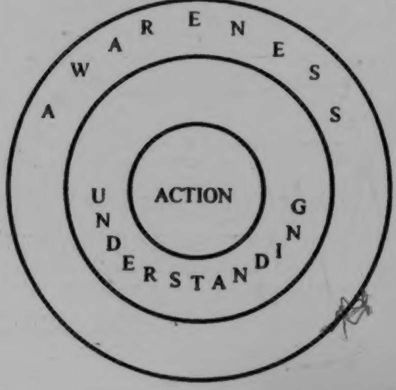
- contemplating the future is fundamental to empowerment; therefore, futures should be considered at frequent intervals.
- teachers may run short of time at the end of the course and if left to the end, it may be cut short or omitted.

"Awareness" alone does not necessarily result in responsible action. Problems and issues can be seen as "someone else's responsibility" if students are not challenged to consider their own part in each issue. In becoming responsible citizens, students must make informed choices about their own actions and the actions of society. Reflecting and acting on these issues will ultimately assist students in participating as responsible global citizens.

It is critical that students recognize that they can take action around the issues raised. If they do not feel that empowerment they may respond to these issues with despair or apathy.

Each theme chapter is divided into three sections; awareness, understanding, and action. Students will move through three levels of involvement as they participate in activities and read related information. These levels are illustrated in figure 2.

Figure 2 Activity Phase: Awareness, Understanding and Action

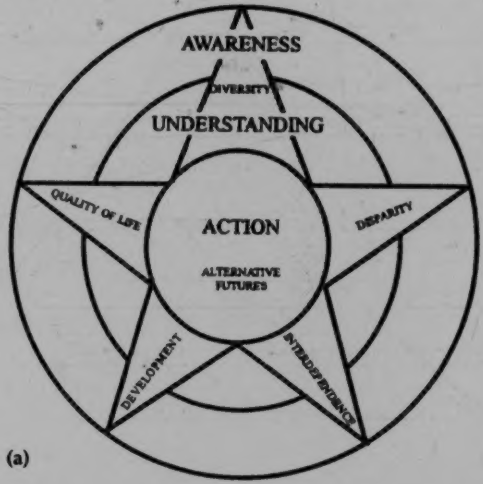


Awareness is indicated by the outer ring and this is where each chapter begins. Each theme begins with an awareness "opener" activity. The opener sensitizes students to the fundamental issues which connects the theme with the "lived experiences" of the students. These openers stimulate interest, motivate the desire to learn more, and raise critical questions. Sharing personal ideas and experiences with peers, brainstorming for related ideas, and establishing questions for further exploration focus students on a given theme and provides a foundation for further investigation. Later, returning to ideas raised in the opener will provide opportunities for meaningful reflection, dialogue, and action.

Understanding is indicated by the middle ring. During this second phase, students participate in activities, read background materials, watch films, write responses, and participate in role plays, simulations, debates, and discussions. They gain new knowledge, skills, and attitudes aimed to broaden their global perspectives. Ultimately, students construct new meanings from these learning experiences. This is a vital step toward responsible action.

Action is the inner circle and it focuses on activities which promote student response. Commitment to authentic and meaningful change is the goal of this stage. Here students return to initial issues and questions raised during "awareness" activities. They are encouraged to plan and carry out actions. Action ideally centers initially on commitment to personal change. For example, students could work on school-based and community projects. Commitment to **principled action** should be a goal of both the students and teacher at this stage.

Figure 3 Coming Together: Themes and Activity Phases



(b)

Diversity
Table of Contents

Background, Questions and Issues

Awareness: How are we different?

Understanding: How do we perceive ourselves and others?

Focus on Language
Focus on Geography
Focus on the News
Focus on Cultures

Action: What can I do?

In Figure 3 (a) the **star**, representing the themes, and the **circles**, representing the activity phases, are part of the same process in our overall approach. Each theme includes three activity phases; awareness, understanding, and action. Themes build on each other and connections can be made as one progresses from one theme to the next. This model is meant to focus all themes on the "action" centre . . . alternative futures. Figure 3 (b) indicates how the shaded portion of the star/circle looks on the Table of Contents page for the Diversity chapter.

Make This Manual Your Own

Most teachers make resources their own by modifying and selecting materials from a wide variety of sources. *Global Interconnections: A Resource Handbook* is meant to offer not only new sources but teaching ideas and suggestions for organizing Topic B Interdependence in the global Environment. It is in no way definitive but this handbook does offer a number of possibilities for teachers to select, modify and develop materials. The intent of our suggestions is to actively engage students in learning and to integrate all of the themes in a holistic manner.

All of the cartoons in this handbook are original. Pictures, illustrations, and quotations have been selected from various sources. Although we have placed cartoons, pictures, and quotations in the sections that we thought were most appropriate, most can be linked to several theme areas. We suggest that you start your own **clipping file**. It is important that you and your students continually be on the lookout for relevant and current items. These are readily available in newspapers and magazines. Most newspapers do not require copyright permission to use their materials in the classroom but check to make sure.

We offer the following suggestions for specific use of the materials in this handbook.

Cartoons

Why Use Cartoons

Cartoons focus attention and stimulate interest. Cartoonists make their point by exaggerating sizes and shapes, saying the opposite of what they really mean, or by challenging us to find hidden meanings. Most people are attracted to the visuals in cartoons and enjoy the challenge of "getting" them.

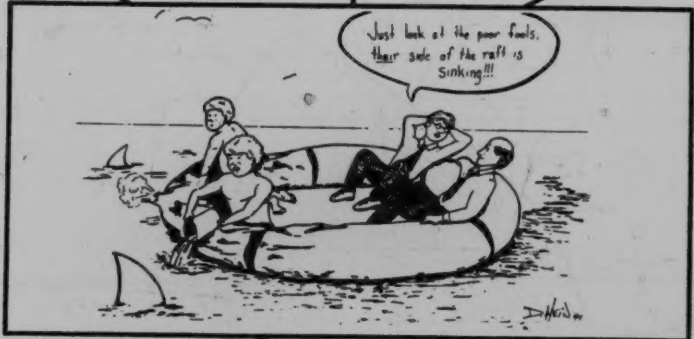
Because cartoons require the ability to understand abstractions, they are not always easily understood by students. Sometimes they need help in learning how to "read" cartoons. Do this by asking them to verbalize (to each other or to you) meanings of the various parts of the cartoon. You can lead them through an analysis using the following model.

Analyzing Cartoons

What objects are important in this cartoon?

What do these objects represent?

Who are the people meant to represent?


Just look at the poor fools, their side of the raft is sinking!!!

What comparisons or contrasts are shown?

What does the caption really mean?

What is the main point of this cartoon? ______________________________

How does this cartoon relate to the theme of interdependence? ______________________________

Activities Using Cartoons

- For openers use overhead transparencies of cartoons to create awareness of specific issues or themes; what are the underlying values and beliefs and what is the point of view of the cartoonist?
- Require students to make their own cartoons reflecting their personal point of view. For students who feel that they have weak drawing skills encourage them to use simple representations, cut out pictures, or computer-generated graphics.
- Ask students to find pictures, quotations, and stories that make the same or the opposite point to illustrate a cartoon.
- White-out the caption of existing cartoons and ask students to generate their own captions; suggest they use various points of view.
- Give students a caption and ask them to draw an appropriate cartoon.
- Develop "listening skills" by pairing students and asking them to verbally compare and contrast two versions of a single cartoon. Give partners the same cartoon (labelled version 1 and version 2). Alter the caption and labels for version 2 (reverse the meanings). Students can only describe (not show) their version of the cartoon to their partner. Determine which parts of the cartoon are the same and which parts are different by verbally quizzing partners.
- Have students collect or make cartoons relating to global issues. Categorize and explain the meanings of the cartoons.
- Ask students to reorder cartoons with four or more frames that have been cut apart. Ask them to arrange these in a logical sequence.

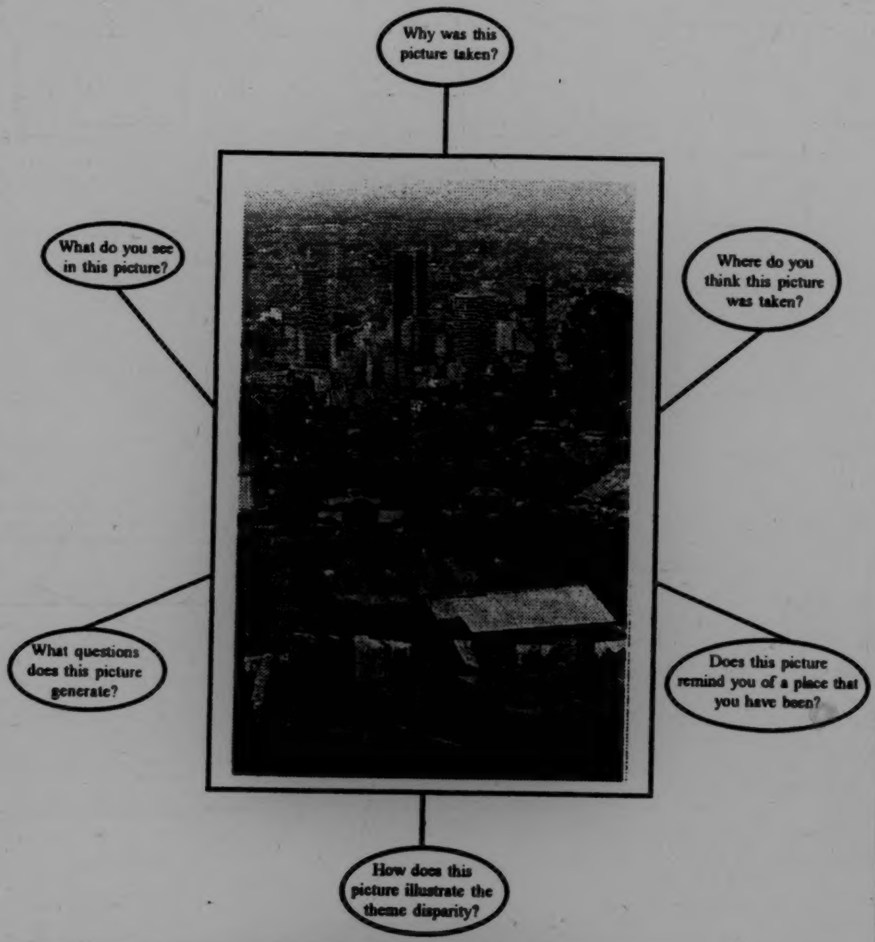
Pictures

Why Use Pictures

Every picture tells a story of a moment in time. A picture, however, can be deceiving. Camera angles, close-ups, and air-brushing techniques can affect how the viewer perceives an event. The context of the picture is often not known and, as a result, we may make judgments that are not based on the reality of the event.

The pictures we have selected for the handbook capture what we think is the essence of an important idea or theme but they may fall into some of the "traps" outlined above. We ask you to critically examine these pictures keeping this in mind. By Xeroxing our pictures or selecting your own you can enhance and develop the themes and issues in this unit. The questions and activities in this section are suggestions for analyzing and using pictures.

Analyzing Pictures



Why was this picture taken?

What do you see in this picture?

Where do you think this picture was taken?

What questions does this picture generate?

Does this picture remind you of a place that you have been?

How does this picture illustrate the theme disparity?

Activities Using Pictures

- Ask students to find pictures in newspapers and magazines that illustrate a global issue or problem; analyze them using questions suggested in the above web.
- Sometimes pictures can be deceiving; by focusing on only a small aspect of a scene the context or larger picture is distorted. Find a picture with a lot of action, select just one part of it and ask a partner to describe what it means. Show her/him the whole picture and see if it matches.
- Create a photo journal. Ask students to select pictures from various sources and arrange these in an order that tells a story with a beginning, middle, and end.
- Select a provocative picture. Ask students to write a story or develop a dramatization that led up to or followed the moment when the picture was taken.
- Encourage students to create a collage or mobile reflecting a theme or issue.

Quotations

Why Use Quotations

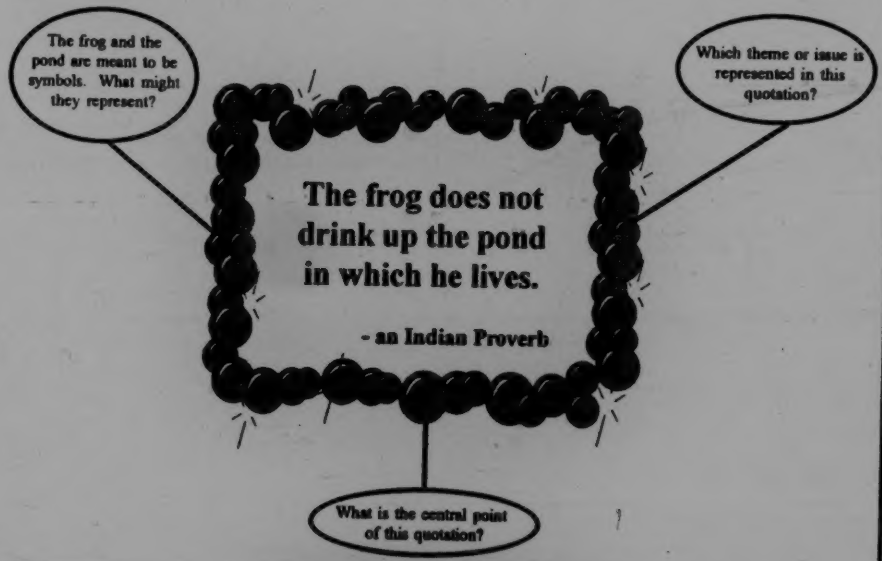
When someone says something that makes a point both creatively and succinctly, it can become a statement or saying worth remembering. This handbook is filled with quotes that drive home ideas worth thinking about. You can utilize these quotations by drawing attention to them in specific ways.

Quotations help focus students on what's important. They also offer an opportunity for students to see how brief but pointed remarks can have significant meaning.

Activities Using Quotations

- Have students read an article or story; select a sentence(s) or phrase(s) that captures the main point of the reading and turn it into a quotation.
- Stimulate thought and discussion by making an overhead transparency of a relevant quotation.
- Ask students to group quotes into categories reflecting themes or topics; justify selections to a partner or group.
- Have students research the origins of various quotations. Find out about the author or source of the quotation. Ask questions such as: who was this person? when was this quotation made? what event motivated this statement or saying? how is the quotation related to the person or source? what values and beliefs are evident?
- Ask students to create their own quotation or share a selected key sentence from their own writing.
- For review, chose quotations from this handbook. Pair students and ask them to match them to theme icons, pictures, or cartoons. Justify choices to partners.
- Read a quotation to the class; ask students to think about its meaning (without talking). Write a story or anecdote which makes a connection to the quotation.

Analyzing Quotations


The frog and the pond are meant to be symbols. What might they represent?
Which theme or issue is represented in this quotation?
The frog does not drink up the pond in which he lives.
- an Indian Proverb
What is the central point of this quotation?

Other Strategies

Reflective Journal

Some people like to express their thoughts and ideas in writing. They feel comfortable recording these in a journal. Entries in a journal need to be organized in a way that makes sense to the writer and reflects the themes in the unit. Journal entries can be made following class activities, readings, films, field trips, guest speakers, discussions, and so on. Time given to write during class helps students focus immediately on important ideas. The journal can and should be supplemented by articles, cartoons, pictures, and quotations that the student finds.

It is important that journal entries include the date, a brief description of the source (i.e. the activity, reading, film, etc.), and that there be a personal reaction to that source. The journal must go beyond simply recording and describing ideas. It also needs to include reactions, questions, and thoughts relating to the themes in the unit.

Sharing entries periodically with teacher or classmates gives students a chance to rethink and revise some of their ideas. A "dialogue" between reader and writer should ideally occur. Encourage students to leave space in their journals so that new ideas can be "plugged-in" as they revisit their journals.

Films, Documentaries, and Music Videos

There are numerous films, music videos, and documentaries that deal with global issues. Students can assist in selecting and finding appropriate media materials. Visual media engage students. It is, however, important to provide a clear focus for their use.

Activities Using Media

- Provide a pre-viewing question guides.
- During or following viewing ask students to create a concept web around the central points or ideas.
- Ask students to choose the image or quote that most impressed them. Write a reaction to it; follow-up with sharing and discussion.
- Have students determine the "point of view" of the writer, composer, director, or producer and analyze it in terms of the evidence presented.
- Find media which expresses various perspectives on a given topic; analyze the accuracy of the material selected and encourage students to assist in finding these materials.
- Ask students to put together song medleys of audio or video music tapes. They can present these to the class and explain how their selections illustrate global issues or concerns.
- Have students research the aims, motivations, and outcomes of a benefit concert or fund-raiser.
- Have students analyze a commercial or an advertisement for a development project or relief mission. Research: who is receiving the aid, how much are the administration costs, and what are the long and short-term priorities of the project?
- Have students research related sources to determine fact from opinion in documentaries.
- Encourage students to asses the influences Hollywood has had in creating movies that deal with global issues; debrief movies with this in mind.

Computer Learning

There are several excellent programs currently on the market. Programs which involve students interactively are most in keeping with the goals of global education. Access to computers and related software is crucial to success in effectively using this type of material. Several valuable possibilities exist for teachers and students who wish to engage in utilizing the technology.

Activities Using Computers

- Ask students to access current information and factual material using CD ROM and related computer programs when they are researching global issues.
- Obtain the computer simulation game *Strategem* from the Alberta Global Education Project. *Stratagem* is a sophisticated simulation game using a game board, playing pieces and a computer. Players take roles as government ministers and run the affairs of their own developing country over a fifty-year period. When the game begins, their country is at a stage of economic and social development similar to that found widely in Latin America and Asia today. The goal is to reach a high standard of living and a sustainable level of development by the end of the game.
- Twin your school or class through the Internet. Your students can participate in joint projects, explore issues in human rights, or engage in interdisciplinary learning. Twinning provides the context for experiences of people who can begin to jointly come to understandings of global issues. This type of project also enhances your student's opportunities for exposure to a rich diversity of the world's people and cultures. Students can link with each other in a variety of electronic or traditional ways. Remember that you will be limited to those classrooms that are able to afford this technology!

Integrating Alternative Futures

In visioning the future it is more likely that students will see that hope for a preferred future is more likely to occur.
- Douglas Roche

Background for the Teacher

One of the greatest challenges in teaching global issues is in sensitizing students to the alternative lifestyle choices for the future and in helping them come to an understanding of their implications. If students view the future as a time of despair, destitution, and disaster, there is little chance that they will take action to prevent this from occurring. Views of the future which focus on dire outcomes for humanity and the earth do little to encourage hope and could, in fact, lead to "self-fulfilling" prophecies.

It is important that people think about the implications of their personal actions and know how these actions potentially impact the world of the future. The "Alternative Futures" theme is central to our model because it provides the opportunity for continuously taking action, the basis on which all the themes in this unit are connected.

Reasons for "Centralizing" the Alternative Futures Theme are:

- "alternative futures", if left to the end of the course, implies diminished importance; sometimes it is abbreviated or even eliminated because teachers simply run out of time

- most global issues reflect temporal dimensions (past, present and future) and consideration of the future cannot be viewed separately from the other two

- effective change requires responsible action: "futures" considerations link with the "action" component; responsible global citizenship goes beyond simply awareness and understanding of issues

- students need to evaluate their actions frequently and consistently, this can be accomplished by reminding them:

  1) of the implications of actions and decisions taken now,

  2) to influence the future in a positive manner,

  3) that their individual and collective actions can make a difference

- it provides a focus which symbolizes the importance of "visioning" a life beyond today

Instilling in students the knowledge that they can make choices in determining the direction of their lives is fundamental to a global perspective. Our role as teachers is to help students understand that the pace of change is increasing at a rate unprecedented in human history. Today, more than ever, it is easy to think that change is overwhelming and to feel as if "catching up" is more important than "directing" change. Students need to be challenged to think otherwise. Simply being aware of these changes and seeking to change our lifestyles to conform or adapt is not enough. Students need to know that they can make choices which will lead to a future that is preferable or desirable not inevitable.

Teachers Can Influence Students by:

- modeling lifestyles which reflect concern for others and stewardship of the environment

- working with students on concrete projects, social action committees, or political action plans which require emotional and rational commitments to a sustainable life

The future contains numerous alternative possibilities. As teachers, we can help students shape their futures. A central goal of this handbook to help you in assisting them to do this. At the conclusion of each theme exploration, a related activity which focuses on the future dimension is provided. These activities call on students to examine their own perspectives and to consider the future well-being of themselves, others, and the planet. The activity will guide them in making ethical decisions based on both individual and collective considerations.

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Teacher Responsibilities in Using This Handbook

Like most courses in social studies, materials quickly become outdated as events and priorities change. This handbook offers current topical readings as well as classic material. The activities provide basic experiences for participatory learning which can be modified as need dictates. The following suggestions will aid you in keeping your material current and ensuring consistency with the goals of global education:

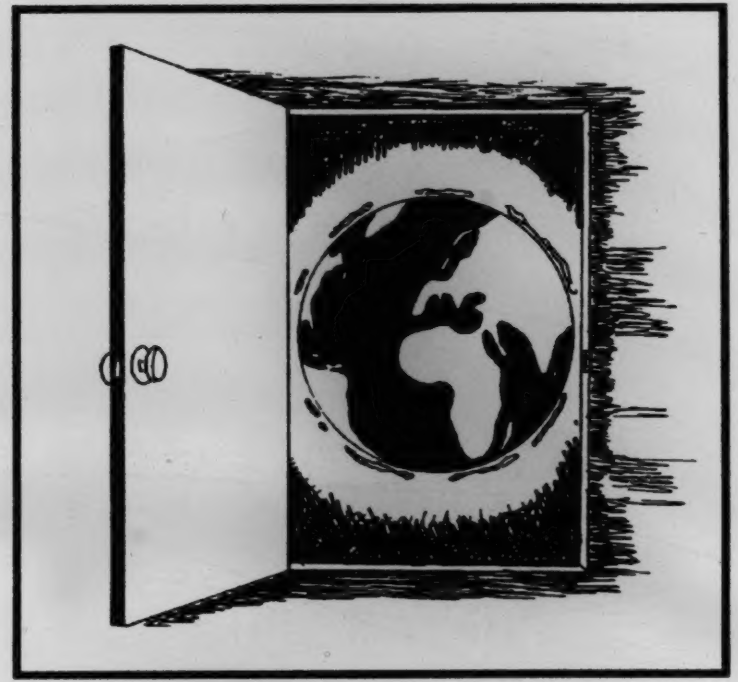
- collect topical cartoons and articles from newspapers and magazines; use these in conjunction with the activities provided,
- familiarize yourself with cooperative learning strategies,
- attend workshops, seminars, and institutes designed to broaden your understanding of global education - its goals and principles,
- network with other teachers both locally and worldwide to build a community of educators that models diverse interrelationships,
- encourage student involvement in clubs and organizations that promote the principles of global education and empower conscientious action; i.e. Amnesty International, Greenpeace , Tools for Peace, Change for Children (see *Global Education Resources for Alberta Teachers*),
- add worthwhile films, documentaries, video programs, and organizations to the resource lists provided and share this information with colleagues through professional organizations such as the Alberta Global Education Project,
- encourage students to keep reflective journals and promote dialogue on related topics,
- mix and match selections in this handbook as suits your needs,
- push the limits, try new strategies, and learn from your experience.

The Importance of Social Studies 20/23(B):

We contend that this unit should be given equal time to Topic A of Social Studies 20 and 23. For global issues to be fully explored, it is necessary that sufficient time be given for students to process information, think critically, and decide how they might make meaningful personal changes. The world is truly a global village. Lifestyle decisions impact other human beings as well as the plant and animal life that sustains the planet. Themes included in Topic B have immediate relevance to this reality. Topic B allows students to consider the complex issues that address these concerns. This topic challenges students to understand these issues and take actions which reflect the principles of responsible citizenry. Adequate time and active encouragement are essential for students to meet this challenge.

Barbara Maheu
Dave Hein
Jody Osborne

Openers



A knowledge of the path cannot be substituted for putting one foot in front of the other.

- M.C. Richards

OPENER

Openers

"We cannot live only for ourselves. A thousand fibers connect us with our fellow men; and among those fibers, as sympathetic threads, our actions run as causes, and they come back to us as effects."
- Herman Melville

DIVERSITY DISPARITY INTERDEPENDENCE DEVELOPMENT QUALITY OF LIFE FUTURE

Orientation Activities
Linking Themes for Global Interconnections

Most of the themes in Interdependence in the Global Environment (20) and Challenges in the Global Environment (23) are interconnected. Inevitable they will overlap even when teaching individual topics or issues. This resource book is written so that these topics and issues can be taught holistically. For example, most readings and many of the activities apply to any number of themes. It is important that teachers and students are aware of the interrelatedness of all the themes in this unit at the outset of the unit.

Prior to beginning the study of individual themes it is worthwhile spending time:

- familiarizing students with basic information, terms, and definitions for all themes
- giving students opportunities to explore a variety of issues and topics in a broad way
- allowing students to make personal statements using a variety of creative ways

Several class periods should be spent in orientation so that students can gain a broad sense of the unit and begin to develop a focus for study or research.

Orientation Activities

Orientation Activity #1 Focus on Themes

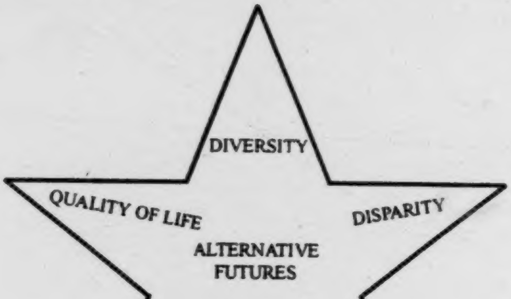
is activity will help students gain a general overview of the six themes (Diversity, Disparity, Interdependence, Development, Quality of Life and Alternative Futures).

Time: one class period

Materials: eight sets of sources each containing a cartoon, quotation, picture, and icon from each of the theme areas (one set per group of four students, think about color-coding and laminating the sets). Use the title pages from each of the chapters in the handbook for icons and quotes. Check the previous page to make sure you have included all the icons. Cartoons and pictures are found scattered through each chapter.

a large blank sheet of paper and felts

a large sheet of paper per group with a pre-drawn diagram that looks like this:


DIVERSITY
QUALITY OF LIFE
DISPARITY
ALTERNATIVE FUTURES
DEVELOPMENT
INTERDEPENDENCE

Activity

Groups of students (4 per group) will **match** icons (found on chapter cover pages), cartoons, quotations, and pictures to various points on the **star** that is sketched on the large sheet of paper. This process is best done in a **step-by-step manner starting with the easiest matchings** first.

1. Give each group a set of **icons** (stylized symbols representing each of the themes). Have students place icons on the point of the star that is the best match for the term it represents. Allow time for discussion to occur. Assist students during this phase so that selections are accurate and future confusion is minimized.
2. Give each group a set of **pictures** and follow the directions above . Follow with the **cartoons** and then **quotations** allowing students to finalize their choices before proceeding to the next set of visuals. As students match these items there will be some disagreement regarding the appropriateness of the match. It is possible to justify several different interpretations; the process will facilitate discussion of theme meanings.
3. After all groups have made matches in all categories assign different themes to individual groups. For example Group 1 will focus on Diversity, Group 2 on Disparity, and so on. Ask each group to create a poster using the icon, cartoon(s), pictures, and quotations that they selected for their assigned theme and formulate a **definition** for the theme. Each group should then explain its poster to the class. Post these for debriefing purposes.

Debrief the activity by asking the following questions:

Do you agree with the meanings and selections of the other groups?
Did your group readily agree on the choices?
Do some pictures, cartoons, and quotations fit in more than one category? If yes, what does this mean?
What questions and issues emerged in your group? List these.

NOTE: These themes will be the subject for each chapter. Since global issues are interconnected, most of the issues and topics will relate to more than one theme. Each student reading is coded by icon(s) indicating the theme(s) that that reading pertains.

Orientation Activity #2 Focus on the Issues

Images and sounds create strong impressions. They can provoke thoughts and feelings without words. Creating these images can be an expression of one's own beliefs about what is important. This activity gives students the opportunity to make a personal statement concerning a global issue expressing what it means to them in an audio or visual representation.

Time: 3 classes

Materials: selected cartoons, pictures, quotations, statistics from a variety of sources
short animated films relating to global issues (i.e. Trends, Top Priority, Mother Earth)
audio cassettes, CDs, and videos that reflect global issues
paper, glue, scissors, etc.

Activity

1. The purpose of this activity is to sensitize student to the issues and give them an opportunity to select one issue for personal focus. Initially it is important thatstudents be exposed to a diverse collection of materials illustrating global issues and concerns . Spend two classes simply showing students a large variety of material that relates to all of the themes and topics in the unit. Collect cartoons, pictures, and quotations from many sources for this activity. Show short films. Students complete such as the attitude survey from "Paths of Development", available from *Access*. Discuss and list various issues that arise from this "blitz".

   Discourage students from proposing answers or suggesting solutions to issues or problems. The goal of this stage is to formulate questions for investigation and motivate students.

2. Have students select a single issue of personal interest from the previous days' viewings. Their task is to create an audio or visual representation of that issue. They may choose to create a/an:

   - poster
   - picture, collage, or schematic diagram
   - medley of songs (from past or current artists) onto an audio or video tape
   - magazine cover
   - artistic impression or short dramatization

3. Their model, picture, poster, song medley, etc. must be accompanied by a two page write-up. Provide the following directions to students.

   a) Generate a "should" question that asks a significant question concerning the selected issue. What other questions are related to this issue?

   b) Briefly describe and explain your creation.

   c) Provide reasons for your selection of that particular issue. Why is it important to you? What stimulated your interest in this particular issue? NOTE: Do not provide answers or solutions at this stage.

4. Provide students the opportunity to share and explain their work with the class. Display these if possible. Save examples for future classes.

This assignment is a powerful tool in motivating students. Return to these questions and issues near the end of the course to encourage students to think of alternative solutions and take personal action. Evaluation of this project should be based on the originality of the "creation", the write-up, and the presentation.

Sources: Wayne Schneider, Maxine Newbold, Jody Osborne, and Barbara Maheu

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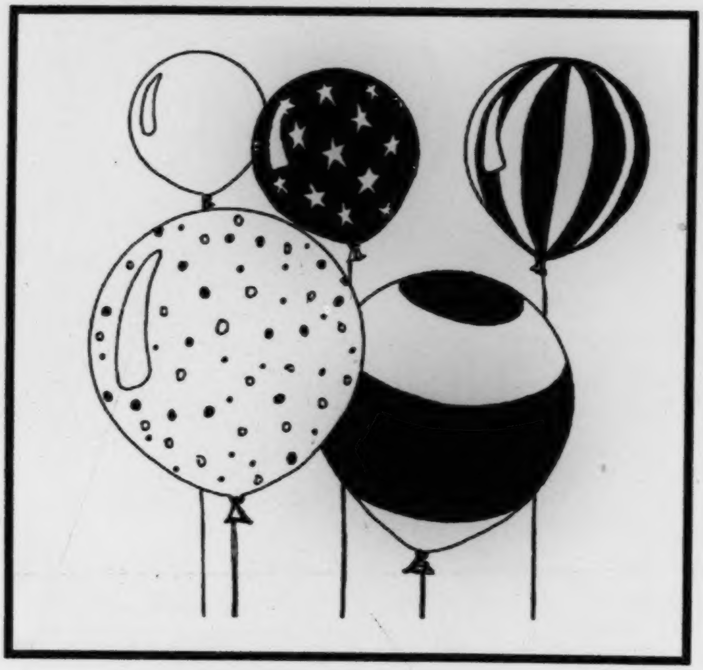
Diversity



If God intended everybody to be the same
he'd have given us all braces on our legs.
from the movie *Forrest Gump*

Diversity
Table of Contents

Diversity: Background, issues and questions (teachers/advanced students) 21

Awareness: How are we different?

activity
    If There Were Only 100 People in the World (20/23) 25

Understanding: How we perceive ourselves and others?

Focus on Language
  activity
    Perception and Language (20/23) 30
  readings
    Rethinking Terminology (20/23) 31
    The "Third World:" What's in a Name? (20) 33
    Of Gifts and Gaffes (20/23) 36
    One World Against Many Worlds (20) 38
Focus on Geography
  activities
    Globe Trotting (20/23) 41
    Maps: Influencing Our World Views (20/23) 42
  reading
    Mental Maps: The Politics of Cartography (20/23) 48
Focus on the News
  reading
    Infotainment (20) 49
Focus on Cultures: Aboriginal People
  readings
    Custodians of Our Future (20/23) 52
    Nomadic Way of Life Will Be Destroyed If... (23) 53
    Back from the Brink (20) 54
    Hobson's Choice for Indigenous Peoples (20) 57

Action: What can I do?

Respecting diversity through tourism and travel
  activities/readings
    Responsible Tourism in the '90s (20/23) 60
    I Feel So Alone 62

Diversity

What is important about people is what is different, not what is the same.

Roland S. Barth

Outward appearance is the most obvious way of distinguishing humans from one another. Appearances are, however, the most superficial aspect of what it means to be human. True diversity goes much deeper than the obvious outward signs. Unique ways of thinking, relating, behaving, and valuing have evolved to create a multiplicity of distinct cultural identities. People are different, but these differences need not be divisive. This chapter asks you to think about how you see yourself in relation to others and to consider how diversity enhances life on this planet.

How do we learn about others?

Our perceptions of other cultures come to us from a variety of sources. The media plays a powerful role in presenting us with a "picture of the world". These images and messages are determined by people who have great power and influence in our society. Their values and beliefs are embedded in the programs and commercials we watch. School, home, church, and friends also influence us and help shape attitudes which underlie our thoughts and actions. Our attitudes define who we are, they color our judgments, and they justify our actions.

During our lifetime we are influenced by many hidden messages as well. These messages are embedded in spoken language, symbols, body language, and images. What values and attitudes are we really learning when we see pictures of girls watching boys play sports, children starving to death on the Horn of Africa, or armed guards spraying water on people engaged in peaceful demonstrations? What do we learn from these images? What judgments do we make? How do our cultural glasses distort our perception of these issues? We need to ask these critical questions constantly. We need to ask about things that are not obvious such as: who is projecting the image? why is it featured? what is the context of the picture or statement? In considering these types of questions we are more likely to be able to understand the "heart" of issues and come to better understandings of the forces that influence us. (Read: "Infotainment" in this chapter)

Diversity among people

People differ in many ways. Humans evolved in unique historical, cultural, and political circumstances. These circumstances were initially rooted in geography. "Place" gave humans a unique sense of who they were. Customs, religions, traditions, and beliefs emerged as people found ways to live together in geographically defined territories. These territories became the homes of people who lived in tribes, villages, cities, and later, nations. Over time the interaction of these geographical and social forces led to the formation of unique cultural and ethnic identities.

As ethnic identities formed and languages developed, groups began to understand their lives in ways which made sense to them. By building understandings of the world based on their unique circumstances each group came to have a unique world view or way of perceiving their experiences. A world view is linked to a group's spiritual or religious beliefs, its environment, and its contacts with other groups. World views helped people form beliefs concerning their place in the larger world and even the universe. Over time a network of cultures and societies evolved, each with its unique identity, customs, and set of beliefs.

Human cultures came increasingly in contact with each other as transportation and communication technologies advanced. Geography no longer bound people to their physical settings. Contact with other groups often resulted in clashes as people were confronted with different cultures, races, and languages. People who had only experienced their own cultures were perplexed by others who appeared to be "strange" because they were outwardly different.

Misunderstanding, confusion, and violence frequently resulted in war and groups possessing more deadly weapons came to dominate those who did not. Groups which were successful in defeating others deemed themselves "superior" by virtue of their superior weapons. This was reinforced by a belief that "truth" was on their side. Territory, power, prestige, and economic wealth flowed to those who were able to conquer others, so "to the victors went the spoils". Under such circumstances the potential benefits for realizing or appreciating the accomplishments of the defeated people was seldom forthcoming.

Ranking Diversity

Elizabeth Dobson Gray says that a fundamental question kept arising when groups came into contact with each other, "Which of us is better?" The criteria to answer this question was determined by those who asked the question and their answers were inevitably self-serving. For Westerners, the answer reflected the belief that technological advancement, state of the art weaponry, Western scientific understanding and/or the ability to dominate in trade and commerce were the most significant determinants of superiority. Dobson Gray reminds us that a better question than "which of us is better?" would be "better for what?" She questions, who determines the assumptions that advanced technology is a sign of superiority? Answer . . . those who have superior technology. One might just as well ask, who is better at living in harmony with the environment or who is most caring of the elderly?

> God of all beings, of all worlds and of all time... grant... that the little differences between [our] clothes, between all our different and inadequate forms of speech, between all our ridiculous customs and imperfect laws, between all our senseless opinions and our estates, so disproportionately different in our eyes and so alike in Thee; grant that these little nuances that distinguish the atoms known as men from one another may not be signals for hatred and persecution."
>
> - Voltaire, Treatise on Tolerance

Western religious, political, social, and economic systems have come to be based on the idea that diversity can and should be ranked. The result of this belief is the development of hierarchies of importance. For example, humans place themselves at or near the peak of such a pyramid. Animals, plants, and nature (in that order) fall on the various levels below humans. Western science and technology is based on the assumption that because humans are the most dominant species, they should have the right to control nature. In other words, superior humans "know what is best for all."

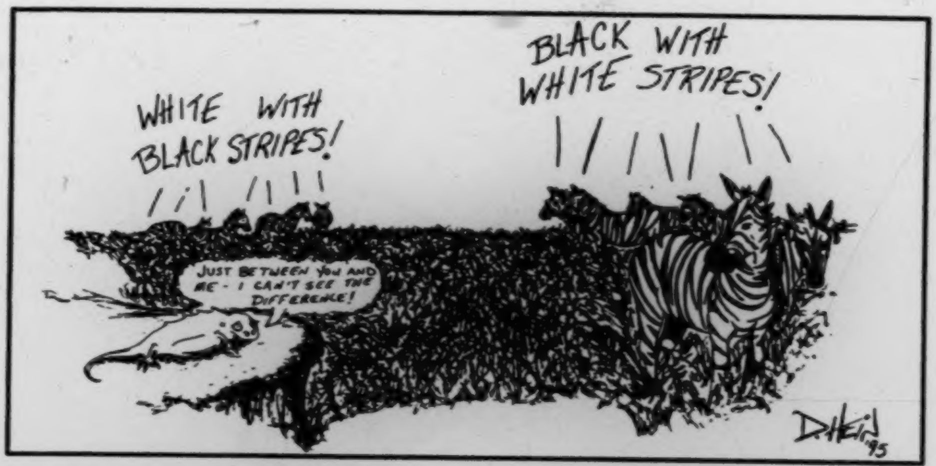
Within human groups there is further ranking. In many cultures, including our own, gender is a factor in determining the relative importance of individuals. Patriarchal societies place more importance on the contributions, qualities, and attributes of men than women. For example, qualities such as emotion, subjectivity, and empathy are less valued than rationality, objectivity, and functionality. Patriarchies assume that men know best, therefore the male way of thinking, planning, and organizing should serve to model social, political, and economic organizations. However, ways of approaching problems and addressing issues which lack the input of women are proving to be less than ideal. New approaches which take this into account will be considered in this theme.

Diversity Within Cultures

Diversity not only exists among cultures and nations but it usually exists within them. This diversity can be seen among the people of America's First Nations. Collectively referring to these people as Indians or natives implies that they are culturally homogenous and distinct from each other. These general terms fail to recognize the diversity which exists among tribes. The unique identities of tribes may be viewed as nonexistent, superficial, or unimportant. Single leaders or institutions which speak for all do not necessarily represent everyone's desires and aspirations. Aboriginal peoples do have commonalties, as do Europeans, and just as the European community is made up of a variety of diverse ethnic groups, so too are aboriginal groups different from each other.

Thoughts on Us and Them

Many people think of their own family, community, tribe, or country as "us" and everyone else as "them". This dichotomy (opposing parts) reinforces the notion that groups of people are different, opposite in fact. When this dichotomy goes unchallenged, judgments based on black and white comparisons are the result. "We" think of our own beliefs, values, and ways of doing things as normal, good, and right while "their"


WHITE WITH BLACK STRIPES!
BLACK WITH WHITE STRIPES!
JUST BETWEEN YOU AND ME - I CAN'T SEE THE DIFFERENCE!

ways are abnormal, bad, or wrong. People use their own norms and values to judge the actions and behaviors of others. Attitudes based on assumptions about ourselves as positive and others as negative are misleading and they reinforce prejudices that can lead to conflict. In this light, diversity is seen as an evil. Comments such as, "if only they could be more like us" or " why can't they just understand the logic of our way of doing things" are heard. Conformity or uniformity to "our" way is promoted as a solution. But is it?

The history of human contact has often been characterized by brutal encounters. When people believe that others are essentially different from themselves they may label them "the enemy". To them enemies threaten their way of life. Diversity is seen as a bad thing. The belief that peace can only be achieved by eliminating people who are different (remember Hitler and other "race purifiers") is carried out. Rather than seeing the potential for enrichment through diversity it is seen as a threat. Under these circumstances, conflict and suspicion continue. Fortunately, conflict does not always occur. The interchange of culture and tradition can occur under peaceful circumstances and people do benefit by coming into contact with those who are different. What conditions make these encounters possible?

Cultural Pluralism

Cultural pluralism maintains that cultures are unique and that different lifestyles and cultures should be preserved and given merit in their own right. Multiculturalism adds to the richness of life. Those who support this principle believe that when groups are portrayed in a negative light, prejudice and stereotyping are reinforced and perpetuated. For some groups this can result in inferior status, unequal treatment, and may even be used to justify violations of human rights. Furthermore, when groups are ignored (i.e. their histories are not taught or their accomplishments are not recognized) their cultures may disappear. Just as farmers know that they need to diversify crops to maintain soil fertility and businesspeople seek to increase variety in product lines to target larger markets, so too should people recognize the advantages of maintaining diversity. Cultural diversity can be maintained by ensuring the rights of all people to define themselves.

Some people would especially like to see immigrants or aboriginals give up their cultural identities and conform to single or unitary vision (usually theirs) of society. In this unit we challenge the perspective that argues for a unitary rather than a pluralistic view of people. By pursuing policies that promote a unitary view, cultural richness and diversity are lost. Alternative ways of approaching issues are lost. Wisdom and knowledge of cultures is lost. Rather than seeking to impose a single view of life on people, we believe in searching for ways to preserve diversity. How can this be done?

This chapter challenges you to examine assumptions that lie beneath the surface of your own beliefs. You will be asked to consider alternative world views. We believe it is important that people make genuine attempts to understand different ways of looking at issues. Learning to think more critically will help you look beyond what seems to be obvious and to question your own actions and behaviors in light of new understandings.

We would like you to follow these rules as you begin your study. Each rule is based on the assumptions we have made about respecting diversity.

- Avoid using words that demean or degrade. These words can have the effect of dehumanizing and depersonalizing others.
- Avoid ranking diversity. Instead, understand life as part of an interrelated system which cannot be fragmented or rated.
- Study or live with people of other cultures. Try to see the world through their eyes. Ask questions.
- Be open to new ways of solving problems (i.e. natural healing, organic farming).
- Allow and encourage others to pursue their culture, spirituality, and customs without judgment or harassment.
- Question your personal beliefs and assumptions. Ask critical questions of yourself.

Diversity: What are the issues and questions?

1. How is "ethnicity" viewed in our society? Does the celebration of "cultural days" give us sufficient knowledge of various cultures to truly understand their world views? Do various ethnic groups share equally in the decision making structure of our society? Do new immigrants have equal access to jobs and education? Find examples which support or refute your position.

2. There is much value in upholding one's traditions but new ways of thinking and living are also valuable. Which traditions should be maintained? Which ones could be modified to include others? Which ones would you replace? Use the newspaper to find an issue of current interest, one which addresses the question of tradition versus change. Discuss and debate all aspects of the issue in class.

3. During the early 1990s the country of South Africa practiced a policy of apartheid ('legal' discrimination based on race). Many nations of the world put pressure on South Africa to abolish its policy. In 1994, South Africa held free and democratic elections for the first time. What justification was given for this outside "interference" in South Africa's policy? In what way is the principle of greater diversity being played out in South Africa today?

4. Most nations are guilty of human rights violations. Find examples where this applies to Canada. If Canada violates human rights, how can we condemn others for similar violations and sanction (punish) them with trade embargoes, boycotts, or military action? (Read: Trading Rights in the Quality of Life).

5. It is our challenge to make conscious choices about how we will live in the future. Think about how differences such as gender, race, age, and religion can serve as opportunities for living more enriched lives. In what ways can we celebrate differences?

6. This chapter case studies issues relating to aboriginal people throughout the world. Many of the issues facing aboriginal people are being played out in Canada. Groups which highlight Canadian native concerns are the Lubicon of northern Alberta, the Mohawks of Oka, Quebec, the Innu of Labrador, and the Haida Indians of British Columbia. Research one of these groups. What specific issues concern the group? What has been the Canadian government's response to their concerns? What role can you take in resolving these issues?

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DIVERSITY

ACTIVITY

If There Were Only 100 People in the World...

•••

Background

Many factors combine to create the rich diversity found in human populations. This opening activity will sensitize students to this idea. Several activities can be generated from the information in Student Handout #2 "If There Were Only 100 People in the World... Data Sheet."

Purpose

1. To develop self awareness by comparing perceptions about diversity with facts.
2. To build critical thinking skills about diversity.
3. To develop visual communication skills.

Part I: Guestimation

Time: 1/2 hour

Materials: Student Handout #1 "If There Were Only 100 People in the World... Guestimation"
Student Handout #2 "If There Were Only 100 People in the World... Data Sheet"
Transparency #1 (an overhead of Student Handout #1)

Activity

1. Allow students 5-10 minutes to complete Student Handout #1. This can be done individually or in groups.
2. Record student responses on Transparency #1.
3. Give students Student Handout #2. Compare statistics with their original answers. Discuss the actual answers. What facts really surprised them? How close were they?
4. Allow students a few minutes to look over the rest of Student Handout #2. What would be an appropriate title for each category?
5. Give students Student Handout #3 and have them complete the activity on the top, "Where am I in a World of 100?"

Part 2: Pictograms

Time: 1 class period

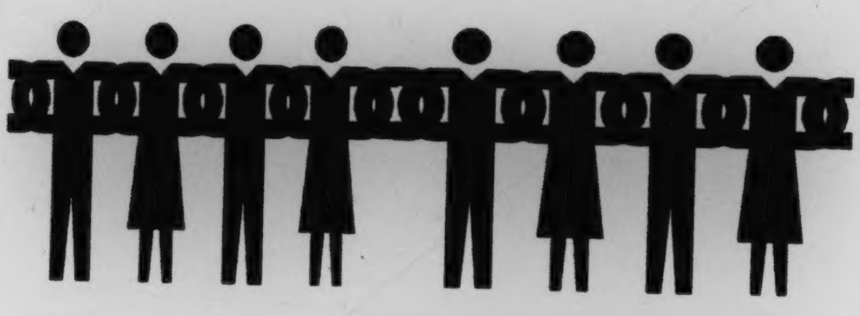
Materials: Student Handout #2 "If There Were Only 100 People in the World... Data Sheet"
large sheets of paper
felt pens, pencil crayons, etc.

Activity

1. Divide class into groups of 3. Assign each group one of the categories (ie. religion, language, age, etc.) marked with an asterik on Student Handout #2. The other categories are not appropriate.
2. Have each group chose a picture(s) or symbol(s) to represent its category. (Examples: various religious symbols for different faiths, a mouth for language, a book for literacy, a birthday cake for age).
3. Have students create a pictogram which shows proportionately the number of people in the various categories. There are several options:
    - a. Have small and simple pictures for each of the 100 people which are being represented. (ie. this would work well with religious icons)
    - b. Draw the same picture in different sizes to represent the proportions of people in the category.
    - c. Create an original idea.
4. Post the pictograms. Students select someone from their group to give a short explanation describing the picture or symbol and how it represents comparative sizes.

Critical Thinking

Working as a class, in groups or individually have students explore the critical thinking questions on the bottom of Student Handout #3, "If There Were Only 100 People in the World... Critical Thinking."



Source: Jody Osborne

If There Were Only 100 People in the World... Guestimation

Fill in the blanks with your best estimate:

23 people have 84% of the money
77 people have 16% of the money

__ would work in agriculture
__ would work in industry
__ would work in services

__ would be able to read
__ would not be able to read

__ would own radios*
__ would own televisions
__ would own a car
__ would get a newspaper each day

* This group does not total 100. The other groups do total 100.

Student Handout #2

DIVERSITY

If There Were Only 100 People in the World... Data Sheet

... 11 would be from Europe *
... 6 would be from former Soviet Union
6 would be from North America
... 22 would be from China
. 16 would be from India
... 16 would be from the rest of Asia
... 4 would be from the Middle East
... 10 would be from Africa
... 1 would be from Oceana
... 8 would be from Latin America and the West Indies

... 20 would speak Mandarin Chinese *
... 10 would speak English
... 8 would speak Hindi
7 would speak Spanish
... 6 would speak Russian
... 3 would speak French
3 would speak Japanese
43 other

... 30 would be Christians*
  ... 19 would be Catholics
  ... 8 would be Protestants
  ... 3 would be Orthodox
... 18 would be Muslims
... 6 would be Buddhists
... 5 would be Animists
... 7 would be others
... 21 would be atheists or agnostics

... 23 people have 84% of the money
... 77 people have 16% of the money

... 49 would work in agriculture*
... 17 would work in industry
... 34 would work in services

... 37 would live in urban areas*
... 63 would live in rural areas

... 36 would be less than 15 years old
... 58 would be between 15 and 65 years old
... 6 would be more than 65 years old

... 70 would be able to read*
... 30 would not be able to read

... 6 would expect to live to age 74
... 29 would not live past the age of 50

... 25 would be undernourished
... 11 would be severely malnourished
... 1 would die from starvation
... 25 would not have clean drinking water

... 37 would own radios
... 17 would own televisions
... 16 would own a car
... 11 would get a newspaper each day

This information comes from estimates taken from various sources and should be studied with this in mind.

Sources for Student Handout #2

"Population Distribution," *Earth Facts*, Reidmore Books Inc., (1990) p.16.

"If There Were 100 People in the World," *Teaching Development Issues Section 1: Perceptions*, Development Education Project (1985), p.13.

"World of 100," *A Two Way Approach to Understanding: Issues in Global Education*, NBTA Global Education Centre, p. 68.

Student Handout #3

If There Were Only 100 People in the World... Critical Thinking

Who am I in a World of 100

- Examine the information on the "If There Were Only 100 People in the World... Data Sheet."
- Speculate on reasons for the numbers.
- Check the item in each category that fits your personal profile (ie. What language do you speak? Do you live in a rural or urban setting? Do you own a car?)
- Using these items write a paragraph describing who you are in the World of 100. Add other items about yourself that you feel are important in describing who you are in a global context.

Critical Thinking

Examine "If There Were Only 100 People in the World... Data Sheet" and think about the following questions:

- What do the various differences mean in terms of the way people live and think about their world?
- How many possible combinations of these factors could be formed in groups such as families, towns or provinces?
- In what ways does diversity enrich us?

DIVERSITY

ACTIVITY

Perception and Language

We don't see things as they are, we see them as we are.
Anais Nin, French writer (1903-1977)

The following are lists of terms that have been used historically in describing regions of the world. Think about how such terminology colors our judgment about the people who live in these places. What generalizations can you make upon examining the lists below? Discuss these ideas in a small group.

US	THEM
civilized	barbarian
centre	periphery
industrialized	less or newly industrialized countries (NICs)
First/Second World	Third World
North	South
developed	developing, less developed, underdeveloped (backward)

Question Your Assumptions

What thoughts and feelings do words such as barbarian, less developed, or Third World evoke?

What are the positive and negative associations of these terms?

Which terms are likely to be most favored by people of the South? Why?

Which term is most neutral?

What term would be both accurate and neutral in describing the two groupings? Can you think of new terms?

What influence does language have on how we view others?

How would you feel if you lived in a Third World country and people referred to you by the terms listed under the THEM column?

Think about words people use to describe themselves rather than those used by others to describe them.

Is it natural to think of ourselves as better or superior? Is it accurate? Is it right?

What misconceptions can result when large numbers of nations are grouped together and labelled by one all-encompassing term such as underdeveloped?

Consider the quote at the top of this page. What personal connections can you make with it?

DISPARITY

DIVERSITY

Rethinking Terminology

by Philip Tajitsu Nash and Emilienne Ireland

Think about the people in your hometown. Is there any adjective that describes them all? Are they, without exception, honest, wild, immoral, spiritual, ignorant, hostile, generous, brutal or noble?

Are they all baseball fanatics or beer drinkers? Uniformly kind to strangers? Talkative or quiet?

Sure, you may be able to come up with a few generalizations. But it would make no sense to describe them as a group in terms of personality traits, moral values, or even physical appearance.

With this in mind, think about the words used to describe the events of 1492, and terms used to refer to Europeans and Native Americans in general. You may find that the words you use reveal hidden assumptions or biases.

People and Cultures

Many words used to describe peoples and cultures implicitly compare one group with another. What do we really mean by terms such as "primitive culture" or "simple society?" In what ways are the communities "primitive" or "simple?" Why is it that words with such negative connotations are used to describe some societies and not others? Do we mean merely that their material technology is less complicated and less expensive to produce than that of modern-day industrial societies?

No human society is "primitive" or "simple." Every society is primitive in some ways and complex in others.

If we put aside our fascination with technology and material wealth, we may find that for many people in U.S. and European societies today, life is primitive and stunted in terms of family values, spiritual life, commitment to the community and opportunities for rewarding work and creative self-expression. These are the very areas most richly developed in traditional Native American communities.

Nor can traditional Native American life be called "simple" or "primitive" in an intellectual sense. A typical elder of the Wauja people in the Amazon rain forest, for example, has memorized hundreds of sacred songs and stories; plays several musical instruments; and knows the habits and habitats of hundreds of forest animals, birds, and insects, as well as the medicinal uses of local plants. He can guide his sons in building a two-story tall house using only axes, machetes and materials from the forest. He is an expert agronomist. He speaks several languages fluently; knows precisely how he is related to several hundred of his closest kin; and has acquired sufficient wisdom to share his home peacefully with in-laws, cousins, children, and grandchildren. Female elders are comparably learned and accomplished.

Other phrases to watch out for include Stone Age, trapped in time, prehistoric, timeless, and ancient. All imply that cultures and people never change, that they no longer exist, or that they are somehow inferior or backward. And words such as warlike, bloodthirsty or treacherous do not ask whether a group resorted to war in self-defence.

Implicit assumptions and biases also affect geographic terms. The earth was all formed at one time, so why is one hemisphere called old and the other new? Why do we choose Greenwich, England to serve as the centre of the earth, determining East and West? (This is also related to the words oriental, "from where the sun rises" in Latin, and occidental "from where it sets").

Since it is universally agreed that Native Americans were around before Columbus, why do phrases such as "uninhabited land", "virgin land", and "unknown land" persist? Do terms such as "untamed land" and "unproductive land" imply that deforestation and agriculture are the only suitable ways to use land?

Maps also reveal biases. For example, the Mercator Projection Map is useful for sailing, but distorts geography. It is makes the top half of the world two-thirds of the map - subtly but surely sending the message that the southern hemisphere is less important.

Popular descriptions of the events of 1492 are often one-sided. Seemingly neutral terms such as "encounter" and "discovery" are less painful to European Americans than the words some Native American would prefer: genocide, murder, rape, butchery, or conquest.

"Civilizing" or "Christianizing" a people presumes that their own society and religion are inferior. Calling the European conquerors "courageous" or "farsighted" justifies their actions. Saying that European atrocities in the Western Hemisphere were "unavoidable" (or that the perpetrators of genocide were only "products of their time") dulls our sense of injustice regarding events both past and present.

Try not to use the term New World, for that implies that somehow the Western Hemisphere was formed after Europe or Asia, or that history began with the arrival of Europeans in the Americas. Because no geographically or politically neutral term is widely accepted for this section of the globe, try to use the term Western Hemisphere or the Americas.

Try also to be sensitive to how Native Americans refer to themselves. When appropriate, cultures and peoples should be defined as narrowly as possible, so that specific names such as Apache or Wauja are used.

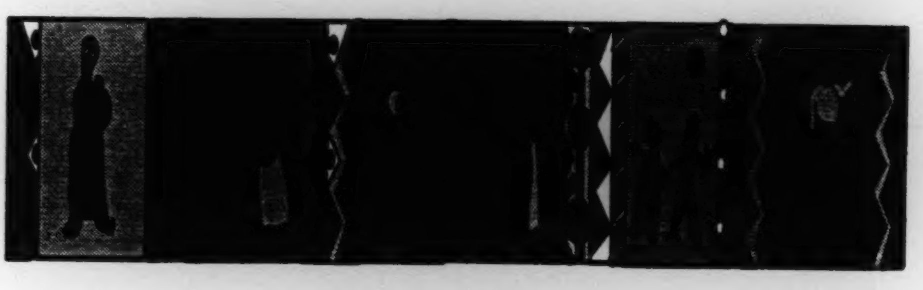
Think about the implicit assumptions of words. Ask yourself how people refer to themselves before describing them to someone else. Whose point of view is represented in the terms you are using? Whose point of view is left out, minimized or distorted?

Rethinking our terminology is essential to developing analytical minds. As we approach the Columbus Quincentenary, we must teach our children to respect all peoples, and to celebrate humanity rather than its destruction.

Phil Tajitsu Nash is a board member of the Asian American Legal Defence and Education Fund, and a professor at City University of New York Law School.

Emilienne Ireland is a co-founder of the Amazon Network.

Source: ***Rethinking Columbus: A Special Issue of Rethinking Schools*, 1991. Rethinking Schools, 1001 E. Keefe Avenue, Milwaukee, WI, 53212**



DISPARITY

DIVERSITY

The "Third World": What's in a name?

by Barbara Maheu and Dave Hein

What do you think of when you hear the term "Third World"?

Do you think of ...

- a group of nations with a vast diversity of people, cultures, societies, and geographical contexts
- people with rich heritages and histories
- traditions, religions, languages, art forms, song, and dance-forms which have been preserved for centuries
- exotic animals, vegetation, and natural wonders
- people struggling to make the best life possible under less-than ideal circumstances
- starving children in a cloud of flies
- large refugee camps filled with dirty, hungry, hopeless people
- growing deserts or burning rainforests
- rich dictators, corrupt governments, and "out-of control" soldiers
- aid shipments to natural disaster zones
- celebrities seeking donations for hungry children
- people engaged in tribal or ethnic warfare

If the images of the Third World which jumped to mind were a lot more like the second description than the first, you share in some of the same stereotypical images as many Canadians. Images of this type are portrayed on TV and described in daily newspapers.

On almost any given weekend afternoon you can find a program or fund-drive appealing for support to aid famine-relief programs in the most recently affected regions of the world. These images focus on the tragedy of specific problems found in some Third World countries. They "play" to people's compassion and sympathy. Although these programs ask for funds for worthy causes, the severe pictures they use to touch our emotions leave us with images that misrepresent the situation of the vast majority of people who live in the Third World. The most unfortunate aspect of this portrayal is that we are left with the impression that the people of the Third World are collectively unable to solve their own problems.

It would be ridiculous to deny that problems such as poverty and hunger exist in the world presently. The Third World contains 3/4 of the world's population but shares in only 1/5 of the world's resources. That leaves 4/5 of the world's wealth for 1/4 of the population. We must also keep in mind that disparity exists not only among countries, but within countries. The problem of poverty and hunger are not exclusive to the Third World but can be found right here in Canada. Disparity also exists within countries of the Third World where there is often a small but wealthy elite.

What the popular images of the Third World do not show is wealth which can't be measured in terms of money. For example, the great diversity of culture in the Third World, the richness of heritage and history, and the ability of people to take charge of their own lives is seldom mentioned. What popular images do show is helplessness, violence, and apathy - images which generate pity. Worse still we are left with the perception of Third World people being collectively unable and unwilling to solve their own problems. We have been conditioned to see the Third World in terms of poor economic performance, huge debts, political instability, and increasing dependence on foreign aid.

When we think of a vast and diverse area such as the Third World as having populations which are incapable of solving massive problems on their own, we tend to divorce ourselves from the their struggles, assume that their plight is hopeless, or think that we should solve problems for them. We may hear comments such as "They don't have the know-how" or "they're just too lazy" put forward to support this belief.

The Third World contains 80 percent of the world's population. This is 80 percent of the world's brainpower -

creativity and ingenuity, and therefore, 80 percent of its potential for greatness. The fact is that the grossly uneven distribution of the world's wealth and power, leaves most Third World nations at a great disadvantage in their struggle to overcome the problems which plague them. Given that the First World countries are often motivated by a desire to protect their own economic investments, trade advantages, and strategic bases in the Third World, their claim to know best how to deal with these problems is suspicious.

Language shapes our thinking

If we believe that it is important to strengthen bonds between members of various groups of people throughout the world, then the terminology we use is something to consider carefully. Words are seldom neutral. Most terms carry meanings which go beyond dictionary definitions. Words can imply judgments. We understand things to be good or bad, right or wrong based on how they are used in specific contexts. The way people use language slants perception and ultimately shapes thinking. For example, in societies which value competitiveness being anything but "first" means losing. Expressions such as second-class citizen and second-rate hotel serve to reinforce our perception that "number 2" falls far short of being the ideal. How much less then, do we value third place, third-class, third-rate, or even the Third World?

History of Terminology

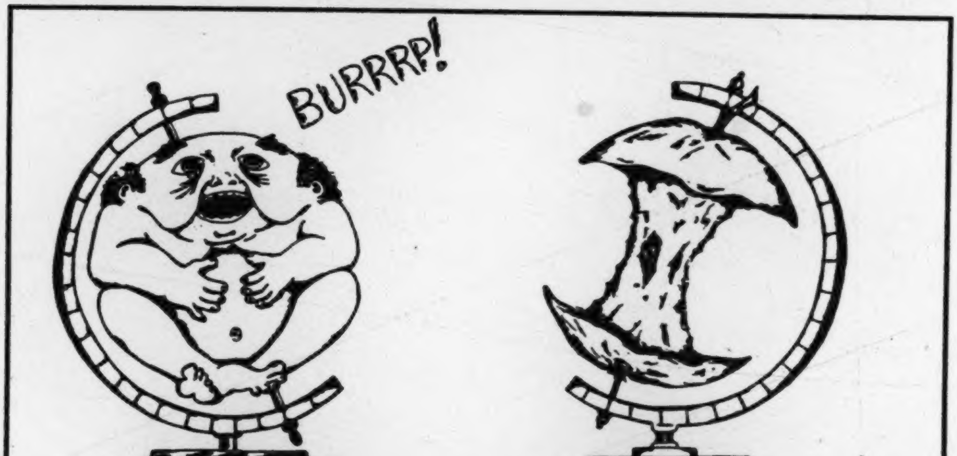
The history of the terminology used to describe the Third World has undergone change over the years and there is debate as to the origin of the term. During the Age of European Imperialism, beginning in the fourteenth century, parts of the world (areas which became colonies of European nations) were referred to as being "peripheral"...away from the centre. These regions were considered to be the "hinterland", the outside. The people of these areas were thought of as uncivilized, barbaric, and heretical (not following Christian teaching). Europeans assumed that their culture, religion, and way of life was superior; that it had evolved to a "higher level." Differences in ways of life were ranked according to European standards, and anything different was then thought of as inferior.

Age of Imperialism

Ironically, the 16th Century image of the Third World (then called the "New World") was one based on "the riches of the East" and "the gold of El Dorado". Imperialism was supported by the belief that Europeans were superior by virtue of their god-given attributes (usually centred around "race"). This belief, backed by military might, allowed European nations to seize lands, extract raw materials, and exploit aboriginal labor. Europeans claimed that they were bringing "civilization" to the *New World*. The ideas that "to the victor goes the spoils" and "the winner should take all" reinforced imperialist strategies of superior military force followed by large migrations of colonists to newly acquired lands.

Ties to the French Revolution (Late 18th Century)

The term Third World came into use during the decade of the 1950s and was further popularized during the 1970s. Some argue that the expression originated from the



French Revolution. "Tiers monde" referred to the Third Estate, the group of bourgeoisie and peasants, who overthrew the ruling elites and established Europe's first democratic republic. When used in this context, Third World has a revolutionary, even heroic overtone. Others claim that tiers monde literally refers to a "third of the world". Asia, Africa, and Latin America (excluding the People's Republic of China) contained approximately one third of the world's population in the 1950s. This origin reflected simple numbers and was not meant to imply inferiority or judgment.

Cold War Connections (the 1940's and 50's)

Others argue that the term Third World was popularized when its leaders responded to the threat of nuclear war posed by the USA and the USSR following World War II. Prime Minister Nehru, leader of newly independent India, was deeply concerned by increasing threats to world peace evident in the nuclear arms race. Just after the Korean War (1950-53), Nehru convinced President Nasser of Egypt and President Tito of Yugoslavia to lead the Group of 77 nonaligned members of the United Nations (actually 125 nations) to organize a "Third Force" to oppose potential nuclear confrontation. The concept of the Third Force (later Third World) was born as a result of the group's commitment to remain nonaligned, independent, and peaceful. It was at this time that the expression "Peaceful Coexistence" was born. This was to be the key principle upon which the Non-Aligned Movement was founded. Its main concern was to pressure the powerful North — whether the Capitalist West or the Communist East, to consider policies of nonaggression, respect for territory, and non-interference in affairs of other nations.

Era of Colonial Independence (the 1960's)

In the 1960s, people began to think of the Third World not as "force for peace" but as a group of nations with problems . . . problems that needed help from nations of the North. The original motivation for most countries of the Third World to join forces opposing the growing threat of nuclear annihilation became secondary when world economic conditions took a turn for the worse during this decade. During the 60s the world economy was falling apart and there was increasing pressure for Third World nations to accept foreign aid loans, and grants so that they could get on with "modern" development. It was clear that poverty was the single most important factor separating the Third World from the North. Debt began to accumulate at rates too fast to repay while markets for Third World commodities disappeared. However, this shift toward dependency cannot solely be blamed on the North preserving its self-interest. The wealthy and powerful elites who held power in many Third World nations profited by their association with the North. They were reluctant to break the economic ties and change laws and policies which could have provided all people greater access to wealth within their own countries.

There were some exceptions. President Nyerere of Tanzania, promoted the principle of *self-reliance*. He desired to break economic ties with the *North* and to free his country from the strangle-hold of foreign debt but his words fell on deaf ears. People in positions to influence change were reluctant to do so and business continued as usual. President Sukarno of Indonesia also called for a "New World Order" based on social justice, abiding peace, independence, and freedom. His plea for a new balance of power was also ignored. Third World leaders such as these sought to change the world order so that all nations could compete on a more level playing field, however, control of important UN agencies (the World Bank and the International Monetary Fund) continued to be influenced by the more powerful nations of the North. Little was done to encourage greater equality.

A New World Order (the 1970's)

During the 1970s terminology changed again. The terms *North* and *South* were adopted. It was recognized that by referring to the Third World as "underdeveloped" or even as "developing" nations inferiority was implied. The simple geographical designations, *North and South*, were supposed to free people of these negative associations. However, these terms can be somewhat confusing. The *First World* nations of Australia and New Zealand are excluded from the *South* and many Third World countries are, in fact, north of the equator. More important, the terms *North* and *South* have failed to catch on in popular usage.

There is no simple solution to the dilemma of finding appropriate terminology. Language can reinforce stereotypes and it is for this reason that we should choose carefully the words we use to describe ourselves and others. Our language can serve to focus on our differences, it can make our problems seem insurmountable, and it can hamper legitimate struggles to affect change. The term Third World will not easily be forgotten nor will it likely be replaced. Perhaps we can remember that it once had a more noble meaning. Acknowledgment of the origins of the term may serve to strengthen the belief that the *Third Force* was born of legitimate aims and Third World countries may offer positive alternative directions for a truly new world order.

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Of Gifts and Gaffes

by Jia Tian

A Chinese woman who has lived in Australia for more than twenty years recently told me the following story. Shortly after she arrived in the country, already speaking fluent English, she had a birthday and an Australian friend invited her over for dinner to celebrate. When she turned up at the house, she was presented with a gift wrapped in beautiful paper. She thanked her friend profusely and put the parcel away. Puzzled by her response, the Australian asked, "Don't you want to open it?" The Chinese woman replied, "Oh, no, no! I don't want to open it now! Certainly not!" It was not until much later that she realized that she had unwittingly made a "cultural mistake". While it is generally considered common courtesy in Chinese culture not to open gifts immediately in front of the giver, Anglo-Australian culture takes the opposite point of view.

It is often said that one of the biggest challenges for people who have emigrated to a new country is learning a new language, and it is true that many Asian immigrants to Australia find it difficult to learn English. However, even when they speak the language excellently, they can still find themselves making social blunders because of their lack of knowledge of different cultural values and customs.

Language and Rituals

Immigrants may encounter a variety of difficulties if they are not aware of these cultural differences. When two people brought up in the Chinese culture meet in the street, they often ask: "Where are you going?" ("*ni shang nar qu a?*") or "Have you had your meal?" ("ni chi fan le ma?"). Greeting such as these may be regarded by people from English-speaking backgrounds as intrusive, irritating, and rather odd, because respect for an individual's privacy is a widely-accepted cultural concept in most English-speaking countries.

Typical ways of greeting people in Australia include "How are you?" and "How are you doing?". Although phrased as questions showing concern for the addressee's well-being, they are actually not meant to be taken literally. They are examples of the ritual phrases of greeting which are a salient feature of most languages. In general, speakers would expect a ritual answer such as "Fine" or "Not bad", even though the addressee may not actually feel well.

Many Chinese immigrants find it hard to understand why their Anglo-Australian friends and colleagues expect them to give a positive reply to such questions instead of a truthful one. Some have asked me, "If they don't really want to know how I feel, then why ask me all these questions? It's pure hypocrisy!" It may take years before they realize that they're making assumptions based on Chinese cultural norms and codes of behaviour.

Sometimes an Anglo-Australian might greet someone by saying: "Hello! You're looking smart today!" Here the speaker may not be referring to the addressee's dress sense but be asking a tactful question such as: "Would you please tell me whom you are going to see / where you are going?" To which the response might be: "Oh, I have to see my boss today" or "We're having a party tonight."

In many Asian cultures, when friends or acquaintances run into each other in the street, they stop and exchange greetings, which are followed by short or lengthy conversations, depending on the closeness of their friendship. It is considered rude to simply say "Hello", and keep walking. Even if one of the parties has urgent business, he or she is still expected to stop and answer questions politely.

In Australia, however, where people are more casual, it is quite acceptable for someone to say, "Sorry, mate, I have to hurry" or simply "Hello!" and keep on walking. Chinese immigrants who do not understand Australian casualness and informality interpret such behaviour as abrupt and unfriendly.

Eat! Eat! Eat!

Chinese immigrants often feel confused on social occasions. The following scenario is typical. A Chinese immigrant couple invite their Australian friends to dinner at their home. When the Australian guests arrive, their host and hostess point to the sofa and say, "Please! Mr. and Mrs. Smith. Sit! Sit! Sit!" Somewhat startled, the Australian guests sit down without saying anything. After a few drinks, the guests are asked to take their places at the dinner table. The hostess brings food to the table and the host, pointing at the food with his chopsticks, urges his guests with great enthusiasm, "Please! Mr. and Mrs. Smith. Eat! Eat! Eat!"

The guests, knowing little about Chinese culture, appear ill at ease. The hosts, on the other hand, repeat, "Please! Don't just sit there! Eat! Eat! Eat!" Now the Australian guests look even more uneasy, thinking to themselves that their hosts' manners are rather odd. In the meantime, the hosts are increasingly bewildered by their guests' reticence. They do not realize that they have just made a "cultural mistake".

Whereas in Australia, hosts often show their hospitality by using phases such as "Would you like to sit down?" or "Please make yourself at home", their Chinese equivalents say, "Zuo! Zuo! Zuo!" and "Chi! Chi! Chi!" which literally means, "Sit! Sit! Sit!" and Eat! Eat! Eat!" The repetition of the words "sit" and "eat" is an attempt to create an informal, hospitable atmosphere.

What the immigrant host and hostess failed to understand was that "Sit! Sit! Sit!" and "Eat! Eat! Eat!" are imperatives that in English are usually reserved for commands for young children and pet dogs. Because they transplanted their original cultural scripts to the Australian setting, they achieved the opposite of what they had hoped for: they made their guests nervous and uncomfortable.

Never Say No

In many Asian cultures, gift-giving involves reciprocity and mutual obligations. In the Chinese culture, for example, when someone is given a gift, he or she is expected to give something back of equal value. To do otherwise is a breach of etiquette.

This give-and-take is an important aspect of Chinese culture. It promotes friendship, creates harmony and strengthens bonds among family members, relatives, friends and colleagues. Yet in the Anglo-Australian culture, gift-giving is seen merely as a way of saying thank you or showing appreciation. Often the recipient is under no obligation to give a present in return. Instead, he or she might offer to do something useful for the giver such as helping them move house or looking after their pets while they are on holiday. Because of these differences, many Chinese immigrants feel hurt when their Anglo-Australian colleagues or friends accept gifts with a mere thank you.

Declining and accepting invitations also causes problems. In the Chinese culture, people usually abide by the principle of reciprocity when they receive a dinner invitation. In other words, they are expected to return the hospitality soon afterwards. Under normal circumstances, those invited try to attend the dinner, but if they have other commitments or do not like the host, they decline the invitation with an excuse. The excuses are often "white lies", but the host accepts them because he or she understands that they are a way of turning down an invitation in a diplomatic, indirect and most important of all, culturally acceptable way.

This is perhaps the area in which many Chinese immigrants in Australia experience the greatest "culture shock". An important concept in the Chinese culture is "saving face" (gei mian zi), which may be translated, depending on the circumstances, as preserving someone's pride or ego, respecting the dignity of others, not hurting somebody's feelings or not putting another person in an embarrassing position. When declining an invitation, people from the Chinese culture try their best to "save face" for the other party by not using the word "no", which is considered offensive.

Because of this, some Chinese immigrants feel deeply offended by Australians who decline invitations in a straightforward way: "Sorry mate, I can't come tonight. I have to fix my lawnmower." Such a reply is often interpreted by Chinese immigrants as unpleasant or downright rude. The misunderstandings here are not really caused by the words but by the casual manner of Anglo-Australians, which differs considerably from the greater formality of the Chinese.

Language is a reflection of culture. It is just as important for migrants to learn to understand a new culture as it is to master a new language. At present, the resources of language teaching for migrants tends to be too narrowly focused. Only when the dynamic relationship between language and culture is fully understood can a language be learned properly and used appropriately.

Jia Tian is an Australian journalist who has published many essays, reviews and features on the arts, theatre and films in various Chinese- and English-language newspapers, magazines and journals. She is currently preparing a study on Asian immigrants in Australia at the Australian National University.

Source: *UNESCO Courier*, 1994

One world against many worlds

The evaporation of the world's languages... The underdeveloped take the place of the savages... Lifeboat ethics and the threat to diversity

ROUGHLY 5,100 languages are spoken on the earth at the moment. Just under 99 per cent of them are native to Asia and Africa, the Pacific and the Americas, with just one per cent in Europe. In Nigeria more than 400 languages have been counted, in India 1,682, and even Central America, which is geographically quite small, boasts 260 languages. Mountain valleys; islands, deserts and forest: these are often the places where tiny linguistic worlds assert their existence. A patchwork quilt of linguistic areas, large and small, covers the planet. But all indicators suggest that within a generation not many more than 100 of these languages will survive.

Languages are dying out every bit as quickly as species; just as plants and animals are disappearing from the history of nature never to be seen again, with the demise of languages whole cultures are vanishing from the history of civilization. Entire conceptions of what it means to be human are evaporating in the heat of 'development'.

And yet, the death of languages is only the most dramatic signal of the worldwide evaporation of cultures. Although the individual effects of this often enough remain on the surface, the aggregate effect of transistor radios and *Dallas*, agricultural advisers and nurses, the regime of the clock and the iron laws of the market, triggers a historically unprecedented transformation. Whichever way you look at it, a global monoculture is spreading like an oil slick over the planet.

We have now had 40 years of 'development', fashioned on the model of 'one world'. The upshot of it all, if appearances do not deceive, is a looming vision of horror. Ideas such as 'world domestic policy', 'unified world market', or even 'global responsibility' have stimulated noble minds and are bandied about with a tone of moral pathos, today even more than a few years ago. But their innocence in an age of cultural evaporation is tarnished.

The shadow side of 'humanity'

At least there is a brass plate, in San Francisco's Fairmount Hotel, to remind the passing conference visitor that it was here, on 4 May 1945, that a global hope was initialled. In room 210, delegates from 46 countries agreed on the text of the United Nations Charter.

Hitler's Germany was finally defeated and time would soon run out for Japan too; the Charter promulgated those principles which were designed to usher in an era of peace. Down with acts of national egoism! Long live international understanding! The unity of 'mankind' was invoked on all sides, universalism was the idea of the moment. Roosevelt's four freedoms were to apply 'in all parts of the world', and 'all people in all countries' were to be granted 'the conditions for economic and social progress'. Only within the horizons of a global society of human beings with equal rights, according to the vision, would violence and war be banished from the face of the earth.

Patterns of diversity— a Konibo from Peru. Languages and cultures are dying every bit as quickly as species.

The United Nations appealed to ideals which had taken shape during the European Enlightenment, when 'humanity' took over from Christianity as the dominant collective concept. From then on 'humanity' became the common denominator uniting all peoples, causing differences in skin colour, religion and social forms to fade into insignificance.

Not that this had obliterated the image of The Other! Just as Christians had their heathens, philosophers of the Enlightenment had their savages. But whereas 'heathens' populated geographically remote areas, the Enlightenment's savages inhabited an earlier stage of history. The unity of humankind could be envisaged by placing differences in a temporal context: 'savages' were human beings who were *not yet* fully mature and responsible.

The Enlightenment's idea of one humankind suggested that, as history ran its course, differences would dissolve into one 'civilization'. 'Development', especially as exemplified by the UN Charter, closely follows this tradition to conceive of 'one world'. The 'underdeveloped' have taken the place of the 'savages', but the arrangement of concepts remains the same: a global society endowed with peace does not yet exist, but must first be achieved through the 'development' of backward peoples. Whatever is different is seen as a threat which must be neutralized through 'development'. Consequently, the unity of the world is going to be realized through its westernization.

Today it seems almost strange, but the founders of the United Nations as well as the architects of development policy were inspired by the vision that the globalization of the market would guarantee peace in the world. Instead of violence the spirit of commerce was to reign on all sides: productive power rather than firepower would be decisive in the competition between nations. Global order was conceived, after the Second World War, in terms of a unified world market.

With a naivety hardly distinguishable from deception, the prophets of development polished up a utopia envisioned in the eighteenth century, as if time had stopped and neither capitalism nor imperialism had ever appeared on the scene. After Montesquieu, the Enlightenment had discovered commerce as a means of refining crude manners. In their eyes rational calculation and cold self-interest, precisely those attitudes which make the

One-track mind. The development idea knows only one direction — West. This causeway carries cars from Saudi Arabia to Bahrain.

Gentle persuasion. Westernized development sometimes needs 'securing', as under Marcos in the Philippines.

passion for war or the whims of tyrants appear self-destructive, would spread with trade. And trade creates dependence and dependence tames.

This is the logic which runs from Montesquieu through the UN down to the 'New World Order'. It can hardly be denied that, at least after World War Two, this logic was to some extent validated: as European integration and the Pax Americana illustrate, the conquest of foreign territories by bellicose states has yielded to the conquest of foreign markets by profit-seeking industries. Nevertheless, in the age of multinational banks and corporations, it has become evident that a fixation on this 'yesterday's utopia' leads into all kinds of pitfalls.

The world market, once brandished as a weapon against political tyranny, has itself become a closet dictator under whose dominion both rich and poor countries tremble. The fear of falling behind in international competition has become the predominant organizing motive of politics in North and South, East and West. It drives developing countries further into self-exploitation, for the sake of boosting exports, and industrial countries further into the wasteful and destructive mania of production. Both enterprises and entire states see themselves trapped in a situation of remorseless competition, where each participant is dependent on the decisions of all the other players.

United in Spaceship Earth

What falls by the wayside amidst this hurly-burly is the possibility for a policy of self-determination. All attempts to organize society creatively are repeatedly thwarted by the need to compete in the world market. Some countries cannot do without agricultural exports, others cannot drop out of the hi-tech race.

There is scarcely a country today which seems able to control its own destiny: in this respect the differences between countries are only relative. The United States certainly enjoys more scope than India, but itself feels under intense pressure from Japan. For winners and losers alike, the constraints of the global market have become a nightmare.

Since the late 1960s, a further image of 'one world' has edged its way into our consciousness: the globe in its physical finiteness. From creeping desertification to impending climatic disaster, signals multiply and ring out in shrill concern that life processes on earth are going askew. Local acts such as clearing forests or driving cars add up to a global disaster. The unity of humankind is no longer an Enlightenment flight of fancy but thrusts itself upon the peoples of the world as a bio-physical fact.

> *THE world market, once brandished as a weapon against political tyranny, has itself become a closet dictator under whose dominion both rich and poor countries tremble.*

What used to be conceived of as an historical endeavour – to establish the unity of humankind – now reveals itself as an ill-boding fate: instead of hopeful appeals, sombre warnings provide the accompaniment. The formula 'one world or no world' captures this experience: the destructive power of human beings has become so great that they must curb themselves and take on their global responsibility on pain of self-destruction. Seen in this light, humanity resembles a group of individuals thrown together by chance in a lifeboat, where no one person can rock the boat without causing all to be united immediately – in their collective destruction.

Amidst the wailing sirens of this kind of lifeboat ethics, things do not look too rosy for the patchwork quilt of cultures that is our world. For the appreciation of variety will swiftly vanish as soon as worldwide strategies are implemented, even in remote villages, in order to prevent the boat from capsizing. Can one imagine a more powerful motive for forcing the world into line than that of saving the planet?

It is perfectly conceivable that the urge for efficient consumer behaviour and extensive resource planning – where possible assisted by satellite observation and computer models – will push diversity further into the shadows. An ecocracy which acts in the name of 'one earth' and aims to get the world out of its criminal rut and make it fighting fit can soon become a threat to local communities and their lifestyle.

But this insight does not help us out of the dilemma which will have a determining influence on the coming decades: it is self-destructive both to think in categories of One World and not to think in categories of One World. On the one hand, it is sacrilege in our age of cultural evaporation to apprehend the globe as a united, highly integrated world. On the other, if we see the globe as a multitude of different and only loosely connected worlds, we still cannot dispense with the idea of unity in the face of lurking violence and the destruction of nature.

It was certainly an epochal mistake in the period of development to endeavour to keep the world together by means of westernization. The promise of unity turned into the threat of uniformity. But will it be enough to see the 'one world' as a dialogue between civilizations? ■

DIVERSITY

Globe Trotting

ACTIVITY

Background

Globe Trotting introduces students to the idea of geographical proximity and location. This activity engages students in thinking about how they see the world in terms of spatial relations. It works best if students are cooperative and able to follow a silence rule.

You will need a large open space for this exercise. It can be done outside or in a half gym space. Students are to guess the name of the city or country (choose either) stuck to each of their backs with the non-verbal assistance of their classmates. The teacher provides various geographical clues and coordinates to help them in their guessing.

Activity

Time: 20 minutes

Materials: pre-made stickers (use blank name stickers) with names of various capital cities or countries (select either). Choose a variety of cities (countries) from all of the continents. Each student will need a different city (country).
pylons marked with the names of the continents

1. Ask students to form a circle and face out. Quickly stick a city (country) name on each student's back.
2. The teacher stands at one end of the room and tells the class that she is the South Pole, she holds her arm straight ahead and says that it represents the Prime Meridian (differentiates east and west). She then tells students to move to the side of the room (world) where their city (country) is located. Remember, no talking but students may help each other in any other way.
3. The teacher stands in the middle of the room and tells students that she is on the Equator. Those in front of her move to the north and those behind her move to the south, depending on where their city (country) is located. They should then be in the correct quadrant.
4. Ask students to place pylons (marked by continent) in the proper location on our room-sized map of the world. Students in each continent arrange each other around the pylon according to where their city (country) is located on that continent.
5. Ask students to guess which city (country) they think might be on their backs.

Debrief

Form a circle and ask students the following questions
1. What were your feelings or impressions of this activity?
2. How did you find your spot? How did people help you?
3. Did you agree with the directions you were given?
4. What did you learn about "how you see the world"?

For the Teacher

Make this activity easier by requiring that students study city (country) locations prior to class or have a list of cities (countries) posted in the classroom. Follow-up by doing the activity entitled "Maps: Influencing Our World Views."

Source: adapted from David Selby

Maps: Influencing Our World Views

Many teachers, not just Social Studies teachers, have world maps prominently displayed in their classrooms. We consider these to be essential for quick reference and detailed study. How often do we take time to understand the underlying message? Do we question the accuracy of such material? Do we recognize the influence these maps may have in promoting a particular view of the world? Do we question the implications of such symbolic representations of our world?

Cartographers (map-makers) have always struggled with the problem of drawing flat maps of a spherical world. Either the size or the shape of land masses must be distorted. The selection of just which of these to distort most is based on decisions made by cartographers. They decide what is most or least important. Ultimately, their selections can influence the way we come to view the world.

Purpose

1. To understand the effect of everyday symbols (such as maps) in influencing our perceptions.
2. To create an awareness of the power such perceptions have in influencing our world view and our actions.
3. To explore the underlying assumptions about our relationship with the global community.

Time: 1-2 class periods

Step I : Express individual representations of the world

Remove all maps from the walls before doing this part of the activity. It is important that students do not regard this as a test. Accuracy is not the main concern either. What is important is their concept of the world and the continents in relation to each other. How do they personally picture the world?

1. Visualization - ask students to close their eyes and imagine a flat map of the world. (60 sec.) Suggest ideas to think about:
   - What do the continents look like?
   - What are the direction orientations?
   - Where are the oceans, seas, etc.?

2. Give each student a blank sheet of paper and ask her/him to sketch, from memory, an outline map of the world. (5-7 min.)

3. Once outlines have been completed, ask students to label the continents/oceans, draw in the equator, and the Prime Meridian. (5-8 min.)

4. Ask students to explain their map to a partner. They are free to discuss any aspect of the map. Discuss sizes of continents (which were biggest?), directions (which was at the top?), and the position of the equator.

Step 2: Consider the impact of alternative map representations

Materials: Student Handout #1 - "Four Views of the World" outline maps
Student Handout #2 - "Four Views of the World. . . Questions and Explanations", Part I - Questions
overhead of each map representation

1. Show students an overhead of each of the four maps (provide them with a handout of each).

2. Use Student Handout #2, "Four views of the world. . . Questions and Explanations," - Part I - Questions. Ask students to answer these questions with a partner. Prepare to discuss answers with the class.

Step 3: Examine two map projections and compare their characteristics (Mercator and Peters)

Materials: Student Handout #2 - "Four Views of the World. . . Questions and Explanations", Part II- Map Explanations

1. Read the explanations of the maps found in Student Handout #2, "Four Views of the World. . . Questions and Explanations," Part II - Map Explanations while examining the various features of the maps from Student Handout #1.

2. Note the origin of the cartographer, the time period of the rendition, the parts of the map that each chose to distort, and the purpose of which the map was designed.

3. Discuss the following questions:

   a. What do each of these maps tell us about the world? Draw conclusions.
   b. To what extent are we affected by the symbolic representations of the maps that surround us?
   c. How would you feel about the Mercator Projection if you were African? Australian? European? Canadian? Why?
   d. Which map would you prefer if you were African? Australian? European? Canadian? Why?
   e. In what ways does the notion of "map making" speak to the issue of "land ownership?"
   f. In what ways does map-making represent a form of "control?'
   g. Define "ethnocentrism." Do maps tend to be ethnocentric? Why or why not?

Additional Activities Ideas

1. **An Opener**
   The following activity could be used as an opener to the preceding activity: Present a globe to students and demonstrate the perspective of the Earth from space. While displaying the globe ask:
   a. What would be a good name for this sphere? (i.e. blue, water, ball, and so on)
   b. Why call it Earth? How much land mass is earth compared to water? Who named the planet? What does this tell us about what and who are important?
   c. Define the word "up". (Is it really the direction away from the centre of the earth?)
   d. Display a picture of the world taken from space (available as a poster from the Alberta Global Education Project). What does this photo portray? What are the implications of this view of the world?

2. **Video Analysis**
   Use a video clip from *No Frames, No Borders,* which gives descriptions of the earth from space (#550 on the counter). Have students:

   - view the five minute segment of the tape and think about the implications of the remarks made by the astronaut.
   - consider the influence this picture would have if it were displayed with traditional displays of the world. In what way would our view of the world change? Discuss.
   - write a reaction to this film clip (before discussing it with the class).

3. **Design a Map**
   Have students assume that they are cartographers with the task of designing a new world map. Have them decide which qualities are most important in a flat map of the world. They should design their maps and label continents, oceans, and important lines of longitude and latitude. The map can be schematic or realistic. Have the students write an explanation of the choices they made. They should examine what values their map reflects and how their map represents the way they see the world.

4. **Investigating the Past Through Maps**
   Throughout history people have made maps. Have students examine maps from early people. Ask students what the maps tell them about how the people viewed themselves in relation to others? What other information can students derive about the people from the map?

Readings

"Mental Maps: The Politics of Cartography" by Scott Minerbrook (page 28).

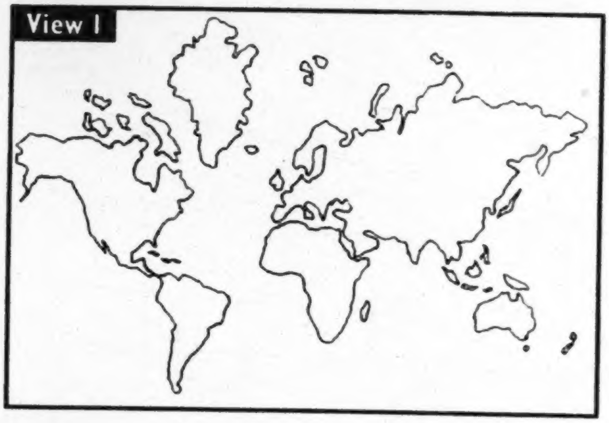
Note for Teachers

Choose maps for your classroom which present a variety of conceptions of the world. Take time to explain the implications of these to your students. Dig to uncover assumptions that reveal world views.

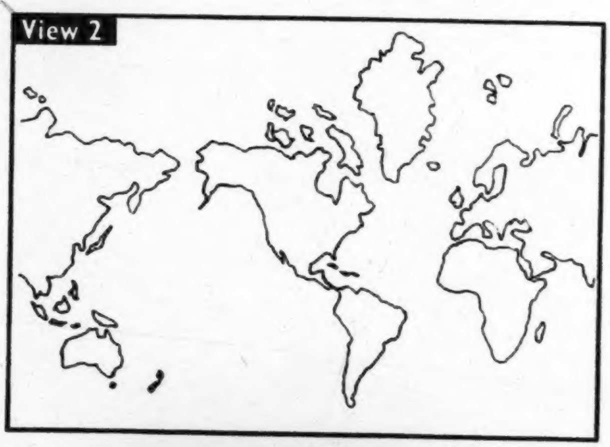
Source: Adapted from *Making a Difference*, Friendship Press, New York. 1989.

Four Views Of the World

View 1

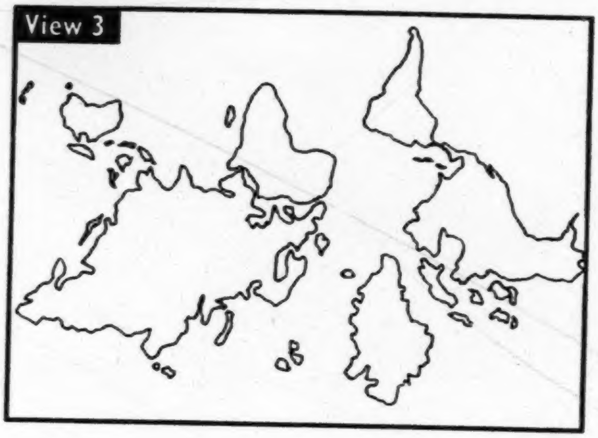


View 2

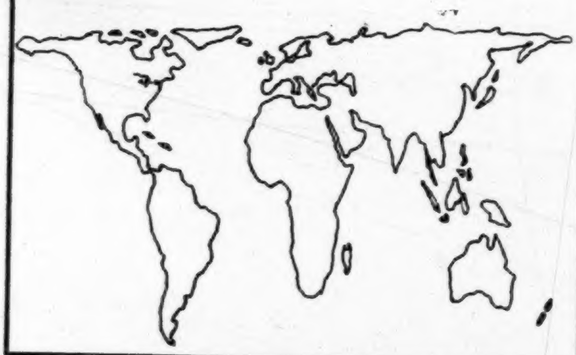


Student Handout #1, cont'd...

View 3



View 4



Student Handout #2

DIVERSITY

Four Views of the World. . . Questions and Explanations

Part I - Questions

1. Which of these maps comes closest to the one you drew?
2. Which of these maps is probably the most accurate? Why?
3. How do you feel about these representations? Is there an "up" to the world? If so, what is it? If not, why not?
4. Which of these maps is most "common?" Where do you usually see maps of the world?
5. Does size of continents signify their importance? Is it preferable to be at the top of a map rather than the bottom?
6. What do your maps say about the way we think about ourselves and others? What are the effects of the various views in shaping the way we think?

Part II - Explanations

Mercator Map (views 1,2,3 on Student Handout #1, "Four Views of the World")

About 400 years ago, the German cartographer, Gerhard Kremer, better known by his Latin name "Mercator" created a map to help sailors in the Age of Discovery find their way around the oceans of the world. His map was drawn from a European navigator's point of view, and it is still the best map for plotting direction and adding up distances. His cartographic representation distorts the earth in favor of the countries of the industrialized "North". It is Europe-centred and has thus determined the way in which people have looked at the world right up to the present day. The Mercator Map is the most common wall map used in Canadian schools and is used on television and elsewhere.

Peters Map Projection (view 4 on Student Handout #1, "Four Views of the World")

In 1973, German historian Arno Peters announced at a specially called press conference that he had developed a new map projection - a way to view the round world as a flat map. His map shows absolute fidelity of surface areas and thus corrects the Europe-centred image of the world as projected by Mercator. The Peters Projection map presents the surface of the world more realistically. The land surfaces of all countries are directly comparable. It shows the equator in the centre of the map. The countries of the Southern hemisphere appear in their actual central position. The Peters Projection correctly portrays the proportions between the sizes of countries and continents. It makes us see ourselves where we really are: in the northern half of the world.

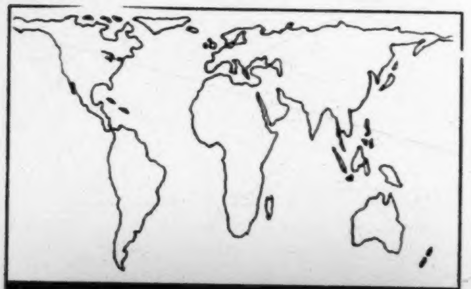
DISPARITY

DIVERSITY

“Mental Maps”: The Politics of Cartography

by Scott Minerbrook

All maps distort reality. Flattening a spherical world without misrepresenting some part of it is simply not possible. Map makers have long appreciated this fundamental paradox of cartography, but in recent years the distortion in maps have become increasingly political. Indeed, map making appears to be the most recent target of the political correctness movement that is currently sweeping through American education and publishing.



Stretching Truths. Arno Peters has campaigned for the adoption of a map that displays the world's continents at their true size, though not their true shape.

The political debate centres mostly on a 400-year-old map, the Mercator projection, the image of the world most familiar to American schoolchildren. Originally designed as a navigational tool, it still works fine for that purpose, but it gets the relative size of land masses dead wrong. The Soviet Union doesn't dwarf Africa, as the Mercator makes it appear. Nor is Europe larger than South America.

Maps of the mind. Such distortions are of more than passing significance, critics of the Mercator insist, because “mental maps” are crucial to cultural perceptions. “In our society,” argues Salvatore Natoli of the National Council for Social Studies, “we unconsciously equate size with importance and even with power, and if the Third World countries are misrepresented, they are likely to be valued less.”

The most provocative challenger to the Mercator is the Peters projection, named after its creator, German historian and cartographer Arno Peters. Although the map is nearly 20 years old, it is being heavily promoted today by the World Council of Churches and various United Nations organizations, which distribute the projection as “a map of our day” and as a politically sensitive replacement for the outdated Mercator. The Peters map is an “equal area” projection that claims to represent relative sizes of land masses more accurately. In publicizing his map, which noticeably elongates the Third World continents of Africa and South America, Peters has bitterly denounced the “European arrogance” of the Mercator map, saying that the cartographic profession has intentionally used it to foster European imperialist attitudes. The Peters map has been roundly attacked by the cartographic establishment on technical and philosophical grounds, but publishers and educators appear to find the map's politics appealing. Despite an intense lobbying effort by leading cartographers that dissuaded Prentice-Hall from publishing the map, in October, HarperCollins Publishers in New York released the first American edition of the world atlas based on the Peters map.

The schools, too, are yielding to the tide of cartographic political correctness. More and more are using the Peters map not only to raise consciousness about the inevitability of map distortions but also to counter the strong European emphasis of the Mercator and other maps. The Texas Education Agency has required textbook publishers who sell books to Texan children to explain that the world does not really resemble the traditional Mercator image. Publishers of new texts must also include comparisons of different map projections. In Paramus, N.J., educators are using the Peters projection with other maps to get students to look at the world differently.

It is human nature for map makers to put their own interests at the center of the world and keep what is foreign peripheral. The enthusiastic reception that the Peters map is currently receiving suggests that the Third World's point of view is, if nothing else, politically fashionable.

Source: ©U.S. News and World Report, April 15, 1991.

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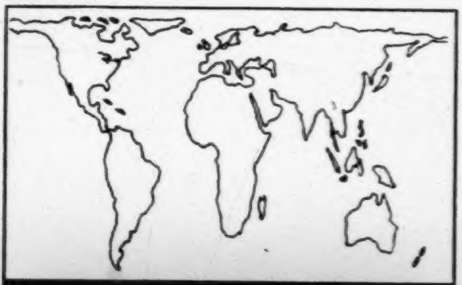

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Infotainment

by Peter Stalker

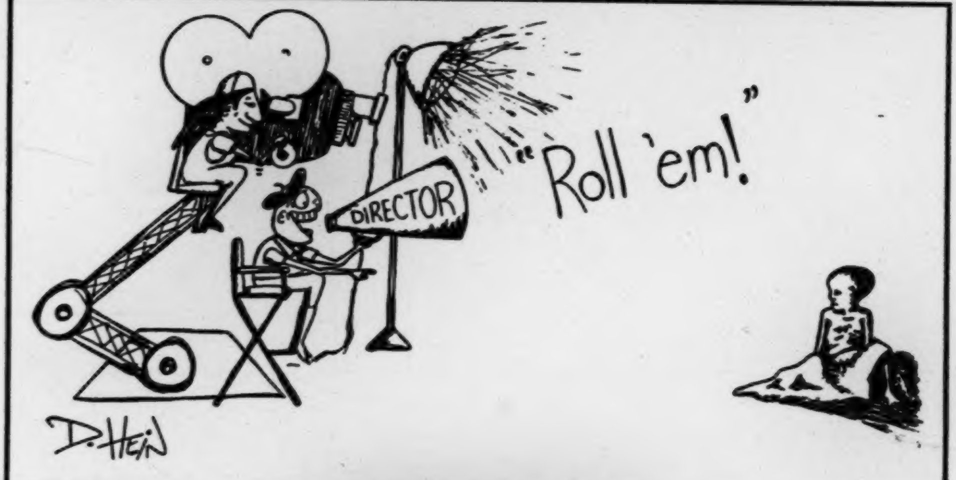
Why does African famine only hit the headlines when it is too late? Who decides when a disaster is a disaster? Peter Stalker comes up with a new name for the editors and journalists of TV news - storytellers.

'A DISASTER is only a disaster if it appears on TV,' said a Red Cross official in Geneva recently - lamenting that the much-televised refugee Kurds seemed to merit a Wembly concert, though the African famine might have had a more pressing need for funds. But why don't all such disasters get the same treatment on television?

After four decades of TV news reporting we are no closer to accepting that it is founded on a fiction. This is the myth of information: the idea that there is, outside our consciousness, a collection of facts floating around which diligent newspeople gather and sift on our behalf. These facts are then fired at us with maximum momentum so that, like sharp and polished bullets, they impact dramatically on our consciousness. But facts are nothing like bullets. Indeed it may make more sense to assume that facts don't really exist at all.

A simple enough clue comes from the word itself. A fact is something which is made - as in a factory. It doesn't arise spontaneously and have an independent existence. Facts are things which humans make to describe the world around them.

Say you visit Peru and find out about the cholera epidemic there. On your return you will want to talk about it. You might even remember some statistics which help you sound authoritative. But you won't



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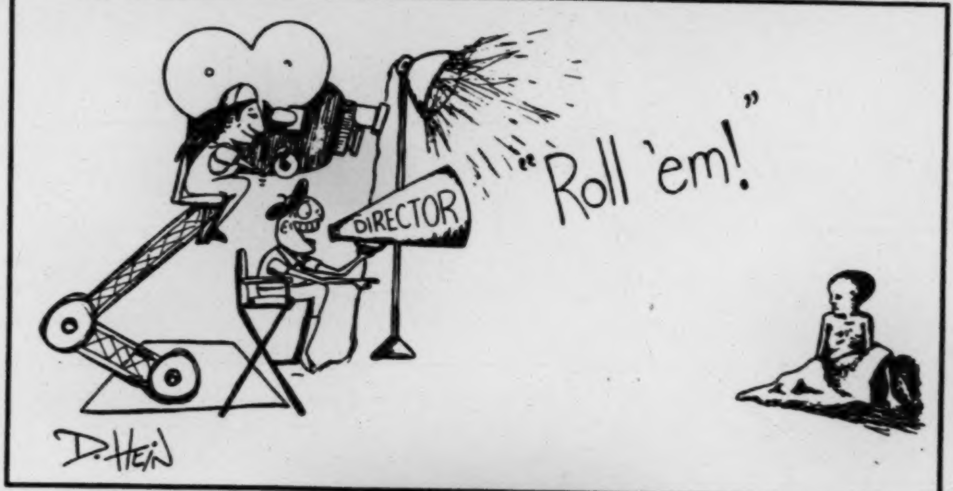


want to bore people. So you will probably try to recount your experience and talk about people you met. And you will discuss things other than cholera. The climate, perhaps, or the extraordinary number of people who wear tracksuits, or the opulence of the Miraflores district of Lima. All this time looking at your listener to gauge if you are creating the intended impression.

The facts that you would include are really the elements of a story. Indeed it is impossible to have facts without a story. Information has to fit into some context or it is meaningless marks on paper, or vague vibrations in the air. Television works in much the same way. Its facts may seem more objective, coming from remote authority figures - rather than from a friend whose powers of judgement you are in a good position to evaluate (and doubt). But the process is the same - storytelling.

TV stories, like any other, have to have a plot and at least one character. So there are heroes and eccentrics, villains and victims. There is no escaping this. Thus President Bush may be portrayed on the news as the heroic leader of Desert Storm, or the cynical politician who lured the Kurds to disaster. He cannot appear with no role, otherwise his appearance would be meaningless. This dramatic element is not merely some bias or twist which unscrupulous presenters add afterwards. It is absolutely necessary to comprehension. Without it there is no story.

But TV news telling is crude. The tales have to be simplified and stylized because of the limitations of the medium. For one thing, communication is entirely one-way and inflexible. Reporters can only guess at the viewer's state of mind; no chance of changing tack in mid-sentence if they detect a lack of comprehension or interest. So the stories have to follow accepted patterns. Villains and victims have to be established as unambiguously as possible.

Sunsets are Unsuitable

Disaster reporting, for example, has its own conventions. People who are in trouble should not be shown smiling, though they may well do so out of politeness. And curious neighbourhood children should certainly not be allowed to grin at the camera since this makes reality look very confusing. People who are ill should look ill on the screen. Their families should preferably be weeping. It doesn't matter if there is a beautiful sunset. Cut!

Once a suitably edited disaster has been pulled down from the satellite it can be added to the general flow. While one channel reports on the Bangladesh cyclone others might be showing a man beating his wife in *LA Law*, or a soccer report showing a nasty foul, or even Lady Macbeth wandering around with a bloody dagger. And with a zapper at your fingertips you can idly hop from one to another and come away with much the same mixture of shock and boredom from each.

A World of Its Own

This flattening process is a peculiar characteristic of television. You'd be rather disturbed in real life if such things popped up in front of you in quick succession, but on TV this seems normal; it is expected. TV may seem to offer a window on reality but it is actually a world of its own.

You may well protest that you watch the news to find out what is happening in the world. But don't be so sure. Try to remember what was on last night's news - Don't try to guess what must have been on it. Recall the actual items. Surveys of people watching the news show that at least half of those questioned immediately after the bulletin can remember nothing at all of what they have seen. Once a news report has serviced its primary entertainment function we discard most of it.

The central aim of the news service is to keep the viewer serviced with entertaining images - 'infotainment' is the current buzzword. Programmes tend to follow a certain pattern. Like a Beethoven symphony they often start with a crashing chord, either musical or vocal, to shake the viewer out of apathy and raise anxieties which only continued viewing can resolve. The stories are played out, jumping rapidly from one to the next to maintain the sense of urgency. Then at the end calm is restored, the world's problems have been explained to us and we are assured that everything is all right really. To make sure that we feel all right they finish up with soothing trivia about animals or royalty, a joke between the presenters and a contemplation of eternity in the form of a weather map.

But what should go into the show between the dramatic opening and the soothing resolution? 'News value' determine the content. True enough. But since news value seems only to indicate merely 'the kind of things which appears on the news' this doesn't get us very far.

Importance, maybe. That's difficult to measure. Even if you took needless and culpable loss of human life in your own country as your criterion you would finish up with a bulletin which was little more than a daily litany of road accidents and lung cancer victims to which the car and cigarette companies would certainly object.

No, news is what makes a good show. TV storytellers try to judge what will excite the viewers, partly by following their own nose and partly by following the herd. One persistent demand is that news should be new. But this criterion is generally met in the most trivial sense. Most news stories refer to a continuous process; what may be new is that someone has talked about it today, although this is usually referred to as 'issuing a statement' - which makes it sound more like a fact.

Novelty is even more contrived when news editors have merely chosen to broadcast something on a particular day. The Ethiopian famine of 1984 is one of the clearest examples of this.

Warnings of impending catastrophe started to appear in 1982 yet were largely ignored. Coverage only started when a British TV crew in Ethiopia (not a news crew, and not the BBC) came back with footage of the refugees at Korem. They went to the UK voluntary agencies who were able to use it to launch a joint TV appeal in July 1984. The BBC decided that it too should have footage so reporter Michael Buerk rushed in and out. The appeal was quite successful. But the BBC did not consider the story very significant and used it midway through a bulletin.

The disaster only hit the headlines at the second attempt. This was on the initiative of local camera operator Mohammed Amin of the Visnews agency (who had vainly been reporting on the story for some time). He was to go with a BBC radio reporter. But at the last minute Buerk also hitched a ride thinking BBC TV might be interested in seeing how the appeal money had been spent. The team discovered that this was not the story at all - the real point was the situation had got dramatically worse. The radio reporter was able to transmit this information while the crew were still in Ethiopia - but his report was largely ignored.

When Amin's film with Buerk's commentary arrived at the BBC it was a slack news day. As the BBC's John Simpson put it: 'We could have led with any of a handful of stories.. in the end it was decided to try an imaginative lead'. So the 'biblical famine' finally became a British TV disaster. Visnews also offered Amin's film to NBC in New York. Initially they turned it down. Only pressure from their London Bureau caused them eventually to run the story as the last item on the nightly news.

'The effect of the NBC report was electrifying,' says Robert Lamb, who was filming at the UN at the time. 'Suddenly the New York Times and other papers were running front-page stories. From nowhere the crisis in Africa became the lead item of the agenda at the General Assembly.'

A Call for Modesty

The BBC seems to claim a lot of credit for telling this story, but in retrospect its role was as muddled as everyone else's. Television proved itself incapable of communicating until it had a tellable story - in this case when the body count was high enough. And even then it happened half by chance. This was not because of a lack of facts - the famine was out there all the time. Nor of knowledge, since even the journalists knew about it - they just didn't think it would make good television or that the viewers would be interested. They were proved dramatically wrong on both counts.

The real problem with TV news is that it promised too much, and we foolishly expect it to deliver. A bit more modesty on the part of broadcasters, and much more scepticism from viewers, would restore a bit of sanity. There are many other sources of information to which governments and the UN might sensibly pay more attention; in the case of disasters the voluntary-agency people on the spot are usually the most reliable.

The daily papers are also a much better source of information. Yet they do not claim to be the news; they mostly have distinctive names like *The Globe and Mail*, *The Age* or *The Independent*, implying that this is someone's view of the world rather than the events themselves.

Maybe, after all this, television should now humbly withdraw the word 'news' from TV bulletins. If the BBC's Nine O'Clock News were called *The Kate Adie Show* and CBS nightly news were *Don Rather Tonight* we would all have a better idea of what is going on.

Source: ***New Internationalist*, August 1991.**

DEVELOPMENT

QUALITY OF LIFE

DIVERSITY

CUSTODIANS
OF OUR FUTURE

BRYAN STEWART

You can be excused if you missed it, but 1993 was the International Year for the World's Indigenous People. It was declared so by the United Nations. But, it was an event that was largely ignored by the mainstream media.

The idea of "The Year" was to focus attention on the struggle for survival among indigenous peoples. All over the world, such groups are facing extinction under the onslaught of the dominant culture — that of white, industrialized, Western nations.

How many indigenous people there are in the world seems open to debate. The United Nations says around 300 million, other organizations say at least double that number. There does seem to be more agreement about the fact that there are nearly 5,000 distinct indigenous cultures in the world.

While the threat to their existence is great, there are some people who are working to support indigenous peoples. They are called alternative traders. They have recognized the enormous potential value of products made from plants hidden in indigenous lands. The people who have lived close to these plants for thousands of years have learned a lot about their value. There is much for us to learn from them.

Meanwhile, more ordinary commerce goes on. The Body Shop chain buys nut oil for use in hair conditioners from the Kayapo Indians of Brazil. The Mixe Indians of southern Mexico sell organic coffee to a Texas-based company called Pueblo to People. These, of course, are tiny, isolated examples but many believe they could be the start of a trend.

It is now obvious that the world's dominant cultures are on a collision course with ecological disaster. Our exploitation of the Earth's resources is not sustainable. To avoid an ecological collapse we may have to seek the help of those who live close to Nature.

> *"Where there*
> *are forests*
> *there are*
> *indigenous people.*
> *Where there are*
> *indigenous people*
> *there are forests."*
>
> ***A member***
> ***of Panama's Kuna people.***

The world's indigenous peoples are the pole guardians of vast, little-disturbed habitats that modern societies depend upon more than they realize. These habitats control water cycles, maintain the stability of the climate, and provide valuable new genes to refresh the tired reserves much of our agriculture depends on. (The explosive growth of biotechnology is fueling a demand for new genetic material. Many of these new genes are in the millions of species in the endangered places known only to indigenous peoples.) These homelands may habour more endangered and potentially priceless plant and animal species than all the world's nature reserves.

The indigenous people also possess, in their ecological knowledge, an asset of incalculable value. Secreted away in indigenous languages, customs, and practices may be as much understanding of Nature as is stored in the libraries of modern science.

We should all keep in mind the words Pae Antonio, a Guarani holy man. As he watched his Argentine village being burned to the ground to make room for a casino he said: "When the Indians vanish, the rest will follow."

Source: *Canada and the World*, December 1993.

Nomadic Way of Life Will Be Destroyed If...

by Thom Henley

The Penan of Sarawak, in the East Indies are among the last of the nomadic hunter-gatherers living in the world's tropical rainforests today. Unlike the Amazon tribespeople, the Penan practice no agriculture, raise no domestic animals for food and have no permanent settlements. Their principal food is the rich, pithy starch of the wild sago palm, supplemented by protein - fish and wild game.

Penan social structures reflect their nomadic lifestyle with only a few families living together in elevated jungle forts called "sulaps". Every few weeks, when sago palm supplies run low or game supplies become scarce, the Penan move on to a new location, allowing their sulap huts to return to the jungle from whence they came and the sago palm to regrow on the same sites. For countless generations, the Penan have been practising this peaceful lifestyle totally in harmony with their forest homeland.

As hunters and trackers, the Penan are unsurpassed in skills. They can travel swiftly and silently through the forest, leaving no mark of their passing by following the limbs of trees and logs elevated above the ground. Penan men and boys can kill hornbill, snake, squirrel and other forest canopy dwellers at great range with a single blast from their powerful lungs, and the poisoned darts from their blowpipes.

The Penan blowpipe is a marvel of stone-age technology. Wood for blowpipes is carefully and respectfully taken from living trees so as not to offend the spirit of the tree. When boring the wood, a slight curvature is created to allow for the counter weight of a blade lashed to the muzzle end of the blowpipe. Securely lashed with rattan, a thorny jungle vine, the blade allows the blowpipe to double as a spear for hunting wild pig. Poison darts are fashioned from splinters of sago palm and are kept stored in a bamboo quiver. The poison is made from the sap of the Ipoh tree and the blowpipe receives a fine finish with Emplas, a jungle leaf similar to sandpaper. Thus, a half dozen primary forest plants are used in the construction of this one important tool.

Unlike the former headhunting tribes of Borneo, the Penan have always been a shy and gentle people, preferring the peace and sanctuary of the forest and shunning conflict. Thousands of years of quiet forest have engendered sterling human qualities. The few outsiders who have come into contact with the Penan have described the experience as "most pure and magical", "profound".

Today, the Penan face among the worst human rights violations of any people. In the span of a single lifetime, everything they have ever known is being ripped apart, their ancient forest homeland, their source of foods, medicines, building materials, the burial of their ancestors and the temples of their gods. Their once crystalline waterways, rich in fish and wildlife, have become muddy sewers clogged with logging debris, unhealthy to drink or bathe in.

Ruthless logging companies backed by corrupt politicians are pushing the Penan off their customary lands in contravention of their established rights and forcing them to live in shanty-town relocation camps. Here, living together in large numbers for the first time, the Penan face communicable diseases for which they have no cures. Hunger and severe malnutrition now plague the Penan. With no easy access to forested lands and no knowledge or interest in agriculture, the once proud and self-reliant Penan are being reduced to a life of humiliation and poverty as the last of their homeland falls to the chainsaws.

It is a tribute to the human spirit that these people have not abandoned hope. In March, 1987, the Penan, along with thousands of indigenous people in Sarawak, formed human barricades across logging roads in a desperate bid to stop the destruction of their lands by timber companies. For more than half a year, these non-violent blockades drastically slowed down logging. The police and army were moved in to dismantle the blockades in October. By the time new blockades were in place in 1988, new laws had been passed making it a criminal offense and many natives were arrested. The Penan testify to serious human rights violations while in jail. Blockades were resumed in 1989 and although the Sarawak government has imposed a new blackout, it is known that logging in the area has intensified.

The demand of the natives to stop logging is by no means extreme. A lot of the logging is taking place on their customary lands which are protected by Sarawak state law. A new forest law however, makes it illegal to blockade on any logging-concession area, and it is under this law that charges are currently being laid against the Penan and other tribal groups. As the logging intensifies, those Penan who take a stand for survival face imprisonment...those who don't face genocide.

Source: ***Deforestation and Indigenous Peoples,*** **Western Canada Wilderness Committee.**

back from the BRINK

After 500 years of suffering at the hands of invaders, the Indians of Central and South America are seeing the first signs of justice

Something terrible happened last August near the village of Haximu, close to the unmarked border between Venezuela and Brazil. The few survivors of what appears to have been a massacre of Yanomami Indians described what happened: "The gold miners arrived and started killing Yanomami. They did *pa' pa' pa'* with their guns and *zing' zing'* with big knives when they chopped up the women." In all, 73 Yanomami were killed by Brazilian *garimpeiros*, or illegal gold miners.

The Yanomami are the last major group of forest dwellers in the Americas. Brazil has granted them land rights, but the illegal gold miners don't take much notice of that. Some 50,000 miners have rushed into the area since gold and diamonds were discovered there in 1988. Some miners use huge dredging machines that frighten away the forest animals the Indians hunt. They also brought pneumonia, tuberculosis, and malaria — diseases to which the Indians have no resistance. Some human rights groups say that as many as 10% of the Yanomami have been wiped out in three years.

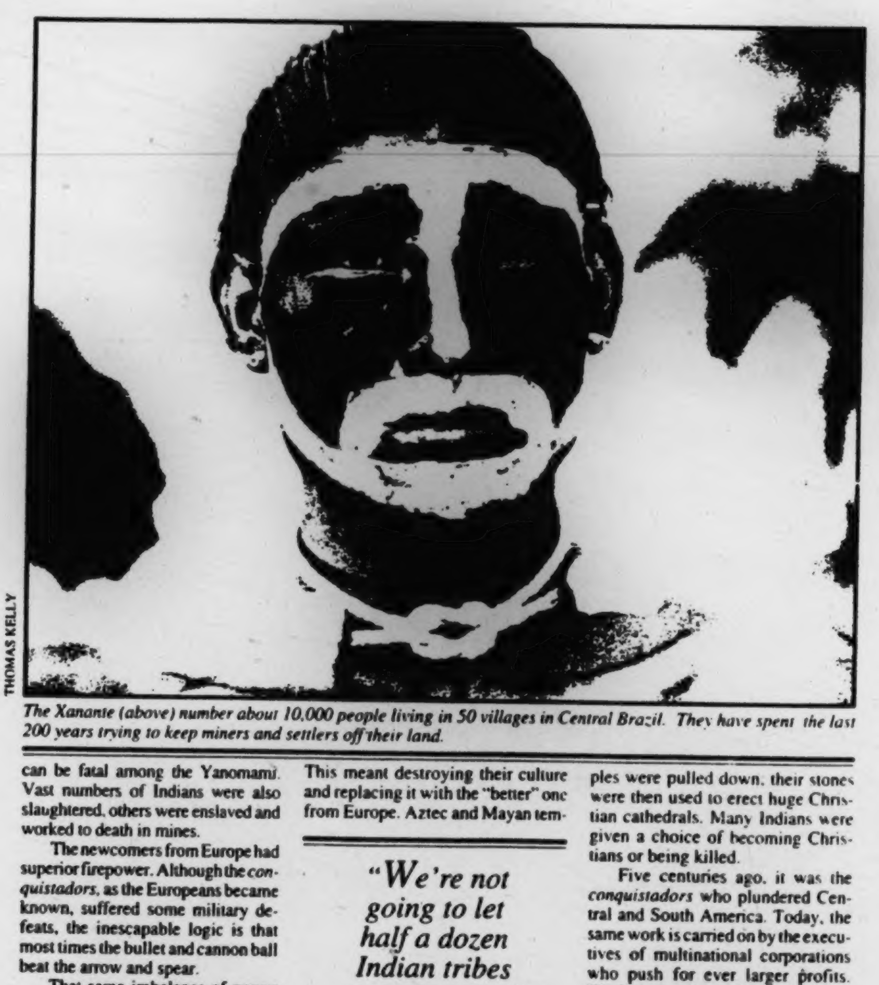
The government of Brazil has tried to remove the miners from the Yanomami land, with mixed results. Amnesty International says the police have investigated 16 other killings of Yanomami; so far, no trials have been held. The attack last August was the latest in a 500-year-old assault on the various Amerindian tribes that live in Central and South America.

The issue has almost always been the same; the Indians had something the Europeans wanted. Whether it was land, treasure, or minerals, the standard European tactic has been either to push the Indians aside or kill them. Look at the numbers. At the time Christopher Columbus arrived, there were an estimated 47 million Indians living in Central and South America. Five hundred years later, there are about 31 million indigenous people living in the same area. Meanwhile the population of the region as a whole has risen to 420 million — an almost tenfold increase. So, while the newcomers have expanded their numbers the Native inhabitants have dwindled.

Within the first century after Columbus arrived, 15 major epidemics of old world diseases swept through Central and South America. The death toll was 40 to 50 million Native Americans; in today's terms, that's the equivalent of half a billion people. Diseases from Europe killed between one third and one half of the people of the Inca Empire. Even today, the common cold

PLUNDER IN PERU

Looters are destroying ancient Indian sites all over Peru. Archeological treasures that would give experts an understanding of early civilizations are being wrecked so that [illegible] can be sold to tourists. In 1987, thieves opened a spectacular tomb in northern Peru. This touched off a frenzy of plundering the country's ancient heritage that has grown worse along with Peru's economy. Museum burglaries have led to valuable items disappearing into the private hands of wealthy collectors in Japan, Europe, and North America. Sophisticated trafficking networks have been set up to move antiquities around the world. This commerce echoes that started 500 years ago by the Spanish invaders of South America.



THOMAS KELLY

The Xanante (above) number about 10,000 people living in 50 villages in Central Brazil. They have spent the last 200 years trying to keep miners and settlers off their land.

can be fatal among the Yanomami. Vast numbers of Indians were also slaughtered, others were enslaved and worked to death in mines.

The newcomers from Europe had superior firepower. Although the *conquistadors*, as the Europeans became known, suffered some military defeats, the inescapable logic is that most times the bullet and cannon ball beat the arrow and spear.

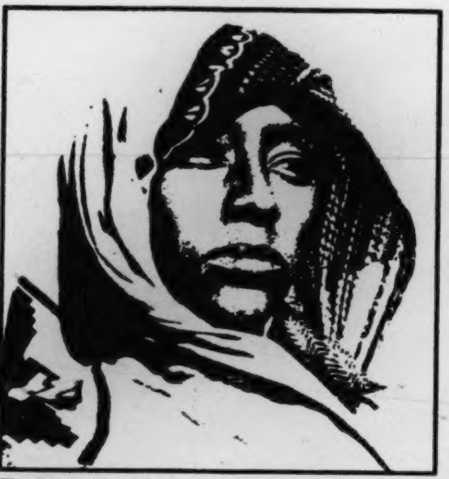
That same imbalance of power exists today. The first Europeans believed they were at the pinnacle of civilization. All other races were seen as inferior and were to be exploited. The most charitable Europeans saw it as their duty to "civilize" the Indians. This meant destroying their culture and replacing it with the "better" one from Europe. Aztec and Mayan temples were pulled down, their stones were then used to erect huge Christian cathedrals. Many Indians were given a choice of becoming Christians or being killed.

> *"We're not going to let half a dozen Indian tribes stop progress."*
>
> ***Former Governor of the Brazilian province of Roraima Fernando Ramos Pereira in 1979***

Five centuries ago, it was the *conquistadors* who plundered Central and South America. Today, the same work is carried on by the executives of multinational corporations who push for ever larger profits. Working together with national governments, timber and minerals are exploited ruthlessly on the land of the indigenous peoples.

From the tip of Ellesmere Island to Tierra del Fuego not one country recognizes the American Indians as distinct nations with the right to self government. Canada came close to doing that in the Charlottetown Accord of 1992. However, the Accord was defeated, largely for reasons other than the Native rights issue, in the October 1992 referendum.

The notion of racial superiority also survives today. In general, the dominant white people of the continents look down upon the Native people. The descendants of the Maya, Aztecs, and Incas among others have slipped to the bottom rung of the social ladder. In most cases, they are deprived of government services usually available to whites and people of mixed race. In Canada, the Dept. of Indian Affairs still governs a great deal of what happens in the lives of Native people. The Dept. works from the implicit assumption that white people know best what's good for indigenous people.


THOMAS KELLY

The Gabra (above) are a nomadic people who live in the Chabli Desert of northern Kenya. The 30,000 members of the group are under increasing pressure to enter the cash economy and give up their traditional way of life.

YOU CAN'T BEAT THE AMAZON

Many development projects have been tried in the Amazon rain forest and most have failed, beaten by the powerful forces of Nature. In 1872, European and North American engineers began building a railroad through the Amazon to carry rubber from Bolivia to ports on the Atlantic coast. In five years, workers only managed to lay eight kilometres of track; 10,000 people died of tropical diseases in the attempt. A century later, the Brazilian government started and then abandonned the Trans-Amazon Highway.

But, there are signs of change. Recently, Ronald Wright authored a book — *Stolen Continents* — on the five centuries of injustice imposed on Indians of the Americas. He wrote: "The 500-year-old tide has begun to turn. We now recognize that the people indigenous to this hemisphere have rights, that their cultures are still viable and valuable and that they have a right to continue their way of life."

Once forced to submit to European rule, indigenous peoples have been mostly passive. They have created little fuss as their land and way of life have been destroyed. This is changing. Indians have begun holding meetings with their cousins all over the Americas. They have begun to lobby governments for some serious change and have learned the techniques of public relations to get their message across to a wider public. One of the biggest media splashes came during the Earth Summit in Brazil in June 1992. It was here that Davi Kopenawa came out of the rain forest to speak for his people. He became famous in the rest of the world as he pleaded for the recognition of the rights of the Yanomami to live in peace in their traditional way.

In Ecuador, half a million Native Ecuadorians virtually shut down the country in June 1990. For a week, indigenous people blocked roads, occupied government buildings and held noisy demonstrations. Leader of the Indians, Valerio Grefa, summed up the tactic: "We believe in our capacity to organize, not in the government's goodwill." However, organizing the protest triggered governmental goodwill. The Indians were given title to more than 1 million hectares of Amazon land. Similar land deals have been struck recently with indigenous peoples in Peru and Colombia.

This is only a beginning. Such land grants won't save the Indians of South America from extinction, but they are a sign that after 500 years the dominant society is starting to listen to their demands and to take them seriously.

SUGGESTED ACTIVITIES:

1. In 1781, a descendant of the Aztec emperors called Tupac Amaru led an Indian uprising against the Spanish rulers of Bolivia. Assign a team of students to research this uprising and present a report on it to the class.

2. Debate the following: "Resolved that the best solution for all concerned is that the indigenous people of the Americas be assimilated into mainstream society."

K. VEERASINGAM

FACT FILE

In the battle to take the Aztec capital of Tenochtitlan, nearly a quarter of a million Indians were killed.

Source: *Canada and the World*, December, 1993.

DISPARITY

QUALITY OF LIFE

DIVERSITY

Hobson's Choice for Indigenous Peoples

Stuck between cultural extinction and misery

by Gilbert Charles

They put on their Sunday dresses, their pretty braided bracelets, and the only shoes they had. Clarinda was 12; Gervina was 14. Then they went out to the forest and hanged themselves. Ataliba, a 40-year-old farm-worker, poisoned himself by swallowing pesticide as he set out for work. He died, writhing in pain, in the middle of a sugar-cane field, under the terrified gaze of his companions. Pedro, 17, hanged himself at home. Nena, 13, put her neck through a piece of cord she had tied to a tiny tree behind the church where her parents were attending services and choked herself by simply falling to her knees.

The Guarani Indians of Brazil seem to have decided to exterminate themselves. For five years, men, women, and children have been systematically committing suicide, one after another. They never leave a note, and those who survive their suicide attempts refuse to give the slightest explanation and take shelter in silence. First noticed in 1987, this epidemic has grown steadily; 21 dead in 1990 and 31 in 1991. Almost all the victims belong to the Guarani Kaiowa tribe, a group of 6,300 descendants of communities colonized by the Jesuits' famous "missions," which were dismantled in the 18th century. With a reputation for being peaceful and religious, the Kaiowa formerly occupied a territory of about 7,700 square miles near Brazil's border with Paraguay. Gradually driven out by giant soybean and sugar-cane plantations, they have been tucked into an 8,750-acre reservation near the town of Dourados, where they live in a state of overcrowding and misery.

"The young are killing themselves to recover their freedom," says Carlito de Oliveira, one of the tribal chiefs. "They prefer to go over to the 'other side,' because we have lost everything; our land, our traditions, our dignity." Brazil's Indians numbered 5 million about five centuries ago; according to official figures, only 200,000 remain. Slaughtered by the conquistadors, converted by the missionaries, ravaged by alcohol, driven away by settlers, and decimated by disease, they are in desperate straits. They have little choice but to give up their ancient cultures and blend into the great market system that now holds sway around the world. To disappear as Indians or to succumb to misery - that is the choice. But either way, the result is the same: pauperism.

Give or take a few nuances, this scenario is being repeated the world over for most of the so-called primitive peoples. Australia had 300,000 Aborigines before the English arrived in the 18th century, compared with 60,000 a century later. In 1960, there were about 5,000 Pygmies living in Uganda; now there are only 300. There were more than 10,000 Punan nomads in the forest of Borneo in the early 1980s; now only 500 are left. The rest have wandered to towns, as logging companies have methodically deforested their island. This time, there is no doubt about it: The world's "savages" are about to vanish, buried with their feathers and their myths beneath the steamroller of civilization. And, with them, a part of humankind's memory will disappear.

It was not until 1982 that the United Nations recognized the existence of "indigenous peoples." They are defined as descendants of the original inhabitants of conquered territories possessing a minority culture and recognizing themselves as such. Still, that description covers some 200 million people spread unevenly across 70 countries. Indigenous people account for less than 1 percent of the population of Brazil or the U.S., for example, but 66 percent of the population of Bolivia and 40 percent in Peru. In Greenland, 90 percent of the population is Inuit. It is in Asia that indigenous people are the most numerous; 86 million in China (particularly in Uighurs, Tibetans, and Mongols) and 51 million in India.

The status of indigenous peoples varies considerably from one state to another, but they are often treated as second-class citizens or even considered sub-human. For example, under Brazilian law, Indians are treated as legal minors under the guardianship of the Indian-affairs agency, which is charged with protecting them from themselves. The Pygmies of Central African Republic and Uganda are not included in these countries' censuses, because they are not considered part of the population.

After centuries of domination, the indigenous peoples are starting to wake up and get organized. A constellation of tribal associations has cropped up in recent years, bringing together mainly American Indians but also the Papuans of New Guinea, the Sarawaks of Malaysia, and the Pygmies of Rwanda. Most of them stick to grass-roots activism, but international meetings are increasing. Last February, for example, the Indians of South America's five Amazonian countries met to discuss self-determination. A few weeks later, representative of some 50 American, Asian and African tribes met in Penang, Malaysia, and issued a "Charter of the Forest Peoples," which singled out deforestation as a "crime against humanity". In May, an event titled "500 Years of Resistance" (to colonization) was held in Rio de Janeiro as a prelude to the UN's Earth Summit.

We are still far from seeing anything like a "global liberation movement," but indigenous peoples are less and less fearful of laying claim to their history and heritage. A group of Mexican Indians recently demanded the return of the crown of an Aztec emperor that has been preserved in a Vienna museum. The Krahos Indians of Brazil have already succeeded in recovering a sacred hatchet that has lain in the Indian museum in Rio de Janeiro since1949. In Canada, the Attikamek-Montagnais people are demanding sovereignty over one third of Quebec, while the Inuit propose to create a nation to be called Nunavut (Our Land) out of half of the Northern Territories - an area three times the size of France. "Those people underwent a conquest that they have never accepted," says anthropologist Pierre Grenand. "Now they want their space and their status redefined."

Many governments are beginning to accept the idea of some form of self-determination for native peoples. The Canadian constitution has recognized the "ancestral rights of indigenous peoples" since 1982, and the government has accepted the outlines of the Inuit plan for Nunavut. Australia and Colombia recently adopted articles along the same lines as the Canadian constitution. And Brazil's President Fernando Collor de Mello has granted a reservation of 23 million acres to some 9,500 Yanomami Indians of the Amazon and has promised to lay out boundaries around the spaces of all other tribes within a year.

But the problem of indigenous peoples are much more complex than they seem and do not all result from the constraints imposed by governments. Native groups' positions are often very different, and their interests sometimes conflict. North America's Algonquin Indians and Inuit, enemies for thousands of years, have little in common. The same goes for Africa's Bantus and Pygmies, the latter of whom live under the domination of the former.

It may be a mistake to look on all indigenous people as victims: Some are more victimized than others. In Brazil, for example, side by side with impoverished peoples such as the Guarani and Yanomami, one finds relatively prosperous Indians. Some of the Kayapo Indians, in southern Brazil, have built a comfortable fortune by selling gold and lumber from their reservation, where 70,000 trees have been felled since 1986 for a profit of $43 million, according to estimates by a Brazilian environmental institute. That has enabled the chiefs to fly hundreds of painted warriors to Brasilia whenever they are unhappy with government policy. "The Indians can no longer live without money," says Chief Tutu Pombo, who owns two airplanes, a sizeable cattle ranch, and a respectable bank account. True, but the money earned from the Indians' common heritage is far from being equitably distributed among all the Kayapos.

That kind of story puts a serious dent in the somewhat angelic image of the Indian living in harmony with the universe, a living symbol of environmentalism and of the purity of early man. Unfortunately, folklore is often the only means by which Westerners express any interest in the fate of native peoples, and the native peoples may understandably try to strike that sentimental chord.

Who can speak for the native peoples? That question has been the subject of heated debate, and the Indians themselves have trouble agreeing on the answer. This was seen in the chaotic disagreements that arose over the commemoration of "500 Years of Resistance" at Rio. Intended as an example of unity among native groups, the event was more reminiscent of the building of the tower of Babel.

Even more serious is the fact that most of the grassroots organizations decided to boycott the event. Orlando Melgueiro, the spokesman for a federation of

36 indigenous Amazonian associations, called the gathering "a pointless media event." Melgueiro, who speaks mainly for the Indians of the forest, generally criticizes the "city Indians" for their "opportunist" strategies. But Marcos Terena, leader of Brazil's Terena Indians, feels that minorities must emancipate themselves by adopting the "methods and language of the white man." He says, "Why should we be doomed to cutting lumber with axes when there are chain saws? We, too, are entitled to refrigerators, cars, videos, and the right at the same time to preserve our traditional cultures."

This is the inescapable dilemma: Can native peoples adapt to civilization without giving up their values? "That debate is ridiculous," says anthropologist Jean-Claude Jeffreys. "The real problem of the indigenous people is material survival with dignity. Whether or not it involves preserving their culture has become secondary." Jean-Patrick Razon, director of the French section of Survival International, a kind of Amnesty International for indigenous people, adds: "They are entering the white man's system, in any event. But many of them manage to get by with one foot in each world."

Saving the "savages" before it is too late means saving the last remnants of nature with which they live. Although human rights may have no price, the forests are becoming a commodity quoted on the world market. From 30-40 percent of modern medicines contain ingredients extracted from exotic flora and fauna, ranging from curare, a muscle relaxant used by Indians to tip their arrows, to the Mexican sweet potato, which contributed to the development of birth-control pills.

The Third World is now calling for full sovereignty over these resources, which have until now been considered the common heritage of mankind. Westerners, in their own interest, are prepared to recognize that sovereignty and to allocate the funds needed to create biodiversity preserves. The tropical countries will thus be able to exploit their ecosystems as other countries exploit their oil reserves.

What will be the role of the Indians in the ecological market now taking shape? Some past examples do not augur well. Bolivia and Ecuador have plundered the nature reserve inhabited by the Chimane and Waorani Indians, whose protection has been paid for by American environmentalists. The Indians have a card up their sleeves: No one knows the wild plants and animals better than they do. But they will have to learn to market their knowledge. American anthropologist Darell Posey, a specialist on the Kayapo Indians, is campaigning for recognition of the "intellectual rights of the forest peoples," urging them to make agreements with entrepreneurs and demand compensation for the information they supply for research. The result is that the Xavantes, the Tukaramais, the Tucanos, and the Kayapos are now obtaining legal counsel when they have business deals with the white man.

Five hundred years ago, the conquistadors landed in the New World in search of gold, which became synonymous with death for the Indians. Today, it is green gold that is luring the Westerners to the tropics. This time, the effort is aimed at protecting the Indians by pointing to their knowledge, their culture, and their mythology, which could disappear forever. But do we need logical reasons for saving these peoples? A good Indian is a live Indian.

Source: *World Press Review*, September 1992.

> ***Everyone likes to give as well as to receive. No one wishes to receive all the time. We have taken much from your culture. I wish you had taken something from our culture . . . for there were some good and beautiful things in it.***
>
> **- Chief Dan George**

RESPONSIBLE TOURISM IN THE 90'S

by Annette Flaherty

Ah, the Canadian winter: snow angels, ice skating, a winter wonderland. Ah, the Canadian winter: freezing temperatures, blizzards, slippery roads, coats and mitts, runny noses and sore throats. It's little wonder that, as winter approaches, thousands of Canadians pack up and head south to Mexico, Jamaica, Cuba, Dominican Republic, Barbados, Venezuela, Brazil and many other hot vacation spots. Millions more entertain daily day-dreams of the ultimate get-a-way: white sand, warm oceans, drinking margarita's under an umbrella on the beach!

While travelling in Cuba and the Dominican Republic this summer I was bombarded with images of these hot spots: rent-a-cars, resort enclaves, tour buses and natives busily catering to the wishes and whims of vacationers from the "north". Basking in the hot sun on a beautiful beach near Puerto Plato on one of my rare but treasured free afternoons wasn't exactly the ideal time to analyze the mega-systems that divide rich and poor but I couldn't help myself. Numerous questions and concerns about the effects of the tourist trade came to mind. I contemplated the dilemma of developing countries. Faced with the imperative to meet debt repayment schedules and the subsequent quest for sources of hard currency, many debt-burdened countries are turning desperately to tourism for answers.

Upon my return, I was relieved to find that *The New Internationalist* magazine shared my concerns on the impact of tourism and had actually devoted an entire, fantastic issue to the topic. In fact, it's so well done that much of what follows is abstracted from that issue (along with my occasional two cents worth!) We encourage readers having access to the July '93 *New Internationalist* magazine to check it out.

Unfortunately, tourism as a money making venture doesn't come without its detriments. The lure of hard currency may mean that Third World governments turn a blind eye to the abuses of tourism. "Developers" may fuel unrealistic expectations with talk of new jobs, inward investment and economic development, but the benefits from the tourism industry that actually spiral down to the local people are often quite small. Local jobs are generally unskilled, seasonal and, contrary to the claims made by the industry, have the effect of reducing the diversity of the local economy and increasing dependency. Expertise is brought in from outside and a large proportion of money spent in the South ends up being repatriated to the North in long-standing business relationships.

The scramble for dollars creates many temptations to provide what visitors from the North will pay for. Coupled with this is the fact that Westerners have a tendency to insist on importing a "high-burn lifestyle" wherever we go. Every country in the South that has opted for tourism is suffering some aspects of its effects. Tourist demands for hot showers have quickened deforestation in Nepal. Environmentally essential mangroves are replaced by high-rising hotels in the Dominican Republic. In Goa, India, local communities are denied access to water pipelines because the tourists' flush toilets and obligatory swimming pools have better access to the region's supply.

A restaurant waiter in Cuba listens to complaints about eggs being too runny or not runny enough knowing the ration for him and his family is only four eggs every two weeks. Tourists upset by eager street vendors, begging street children or views of desperate housing conditions have led to the physical removal of these "unpleasant" sights by local authorities under pressure from the "business community". Tens of thousands of women, boys and girls are caught in the slavery of prostitution and child prostitution. The sex-tourism trade booms and is fuelled by its customers: pleasure-seeking tourists.

Poised to become the world's biggest industry by the year 2000, tourism, of course, is not inherently bad. However, tourism as a spot of affluence and luxury amid unmitigated poverty cannot be sustainable development. I agree wholeheartedly with Dr. Toh Swee-Hin, an Edmonton Global Educator, who states that: "Instead of travel which contains tourists in artificial cases of five-star luxury and superficial encounters with "exotic" cultures, Canadians need to be encouraged to undertake alternative educational and

humane tourism that inter-connects them with other human beings in a profoundly sharing, equitable and learning way."

We must be reminded that planning escapes as though the world were a one-way adventure playground puts our needs first, and subsequently pits our pleasure against others' pain. Making more responsible plans requires extra time and energy, especially since few in the tourist industry want to take us past the shiny pictures to a true sense of what is resulting from the interaction between the tourist and the toured.

Realizing that there is a great gap between the fantasy land portrayed on mass-produced tourist brochures and tourism's real impact on communities is an essential first step. It is a gap well worth exploring by those of us planning a vacation or simply fantasizing about one. Numerous tips on how to make tourism more worthwhile have been outlined on these pages. Hopefully these reminders will encourage us to make well-informed decisions and choices as conscientious travellers who carry respect and justice in our pocket books and in our hearts.♦

The first step is to understand why you're able to make the trip but the people you meet aren't: then to ask how and why resources are so stretched in developing countries - and on your return home, resolve to do something about it.(*NI, July 1993*)

Questions to ask yourself when planning a trip or buying a package tour:

- Does the tour organizer or travel agent demonstrate a cultural and environmental sensitivity to your destination?
- How are the local people and culture portrayed in advertising brochures and orientation materials?
- Who benefits from the costs of your trip? Which sectors of the host country benefit? What percentage of your money stays in the country you visit rather than leaking out to the transnational travel industry, hotel chains and airlines?
- Is a realistic picture of your host country presented, or a version packaged for tourists?
- Will you use accommodations and modes of transportation used by members of the local society?
- Does your travel plan allow adequate opportunities for meeting with local people? Does its pacing provide time for you to create or accept opportunities for interacting with local people?
- Are you committed to engaging in a pre-trip orientation program? Have you thought through ways to share your experiences when you return home, to maintain contact with people you meet, and to keep informed about the country you visit?
- Do you inform your travel agent/tour organizer about your concerns for justice in travel?

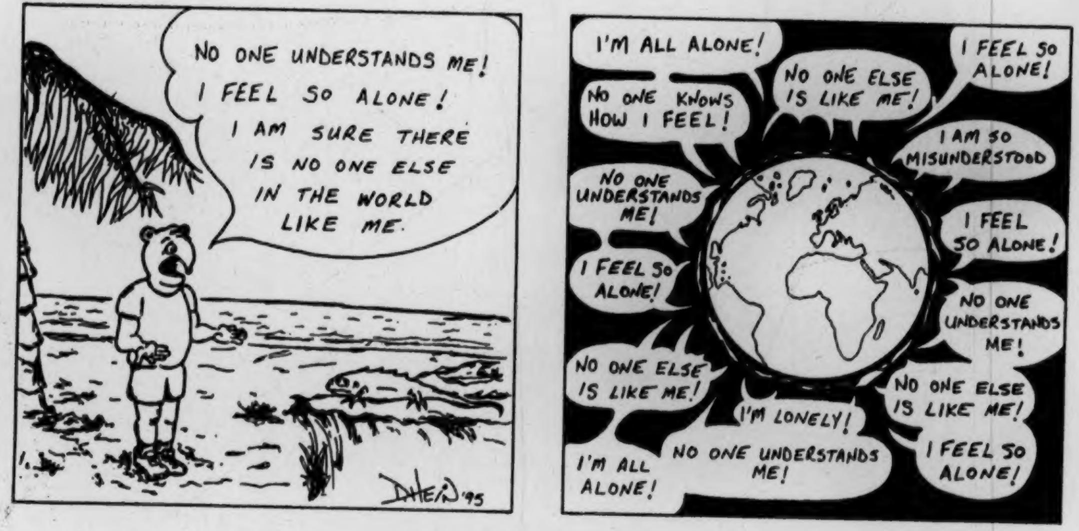
From the Alternative Tourism Resource Guide developed by the Ecumenical Coalition on Third World Tourism. Special thanks to CFCA member, Willem Hubben for forwarding us the excellent information brochures. Please call change for Children for more information on responsible travelling.

THE ETHICAL TRAVELLER'S CHARTER

1. Don't rely solely on guidebooks. Learn as much as you can from other sources (indigenous writers, independent newspapers, films, etc). Try to understand the different cultures of the place you are visiting on their own terms and behave appropriately. For example, don't visit religious places semi-clothed.
2. Look at your own mind set. Try to understand why people behave differently: concepts of time, for example, vary between cultures. Don't demand special privileges, like better access to transport and services.
3. Don't steal pictures. In some cultures it's more invasive to take photos. Ask if it's OK for you to take someone's photograph and be ready to offer or exchange something you have.
4. Use locally-produced goods and services - from your choice of airline through to the food you eat.
5. Respect the local environment. Try to be a guest rather than a colonizer.
6. Don't go somewhere if you think that being a tourist there supports a repressive regime.
7. Consider using international networks that can help you stay with local families rather than in hotels.
8. When shopping through bargaining, remember that the poorest merchant will give up profit rather than give up his/her personal dignity.
9. Spend time each day reflecting on your experiences in order to deepen your understanding. What enriches you may be robbing others.
10. If you want a *home away from home*, why travel???

Source: *Building Bridges*, Change for Children, December 1993.

I Feel So Alone


NO ONE UNDERSTANDS ME! I FEEL SO ALONE! I AM SURE THERE IS NO ONE ELSE IN THE WORLD LIKE ME.
DHEIN '95
I'M ALL ALONE!
NO ONE KNOWS HOW I FEEL!
NO ONE ELSE IS LIKE ME!
I FEEL SO ALONE!
I AM SO MISUNDERSTOOD
NO ONE UNDERSTANDS ME!
I FEEL SO ALONE!
I FEEL SO ALONE!
NO ONE UNDERSTANDS ME!
NO ONE ELSE IS LIKE ME!
I'M LONELY!
NO ONE ELSE IS LIKE ME!
I FEEL SO ALONE!
I'M ALL ALONE!
NO ONE UNDERSTANDS ME!

Questions for Discussion

1. What is the central point of this cartoon?
2. Have you ever thought this way? Explain.
3. How does this belief that we are "just individuals" hinder our ability to take action?

Disparity

We reshape our world to suit ourselves.
Less is not more, more is more.
- Miss Piggy

Disparity
Table of Contents

Disparity: Background, issues and questions (teachers and advanced students) 67

Awareness: What is disparity?

activities

Name the Developing Country (20/23) 71
Disparities Within (20/23) 73

readings

Alberta Facts (20/23) 78
A Day in the Life of an African Woman (20/23) 82
Global Disparity: What are the Stats? (20/23) 84
Martin Luther King, Jr.: Reflection and Praise (20/23) 86

Understanding: Why the differences?

Global Disparity

activities

Coffee Break (20/23) 87
Meal Ticket Madness (20/23) 89
Who is Juan Valdez? (20/23) 93
The North Listens (20/23) 95

Origins of Global Diversity: Focus on Colonialism

activity

Afrik: A Simulation on Choosing a Path for Development (20/23) 97

readings

Timeline: Spain, Columbus and Native Americans (20/23) 101
For the Love of Gold (20/23) 104

Disparity: Focus on Food

activity

A World In Jeopardy??? (20/23) 105
Questioning Hunger: Who, What, Where, When, Why and How? (20/23) 107

Action: What can I do?

activities and readings

Eating Simpler Foods is Good for the Planet Too! (20/23) 108
Shopping for Justice (20/23) 109
If We Declared War on Hunger (20/23) 112
Let's Do Lunch (20/23) 113

Disparity

The twelve to thirteen million children who die unnecessarily each year, a majority from malnutrition and hunger-related causes, is the equivalent of one hundred and twenty Hiroshimas. If there were a Hiroshima occurring every third day, incinerating 100,000 children the world would be up in arms! But somehow we accept this - we take it for granted.

Toh Swee-Hin

There is substantial evidence which indicates that the gap between the world's richest and poorest countries is increasing. The North contains one quarter of the world's population but receives four-fifths of its income. The South's share of global trade was 30% in 1980 and only 20% in 1990. Twenty children die every minute from preventable causes. Twenty-six of these are in the South. The number of nations designated by the United Nations as "Least Developed" was 32 in 1981, in 1990 it was 42. These are just a few of the indicators which point to increasing differences in the relative wealth and standard of living between nations of the South and North.

Disparity refers to the unequal distribution of both power and wealth among people of the world. This inequality is evident not only between nations of the North and the South but it also exists within nations. This section explores the meanings, implications, and origins of these disparities. You will be asked to consider the critical questions and issues associated with this concept.

Statistical Indicators of Disparity

Many of the relative differences among nations can be counted and measured. We place high value on quantifying such indicators as economic growth, health standards, and literacy rates. Remember, however, that statistics alone can be inaccurate and misleading. They do, however, provide a starting point for understanding the issues surrounding global disparity.

1. Economic

The most common measure of economic well-being for a country is its Gross National Product. GNP is the total value of goods and services produced in a country in a year. This measurement is only an approximation and there are many reasons for questioning its accuracy and validity. GNP is not a standard measurement. It is calculated differently in different countries and does not indicate distribution of wealth within a country. Despite these shortcomings, GNP does provide a generally accepted standard of comparison. Other economic indicators include average incomes, unemployment rates, and debt per capita.

2. Health

The physical well-being of citizens is reflected in factors which indicate quality of health. Where health and living conditions are good, people live longer and are generally more productive. Relative conditions of health are shown in measurements such as infant mortality rates, life expectancies, calorie intake per day, doctors per capita, and rates of immunization.

3. Education

Education impacts the ability of people to access skilled jobs or professions and correlates highly with income and health. Literacy enables people to communicate more widely and effectively, providing them with the tools of understanding. Status, self-esteem, and personal well-being are enhanced by access to education. Thus, education serves to empower people and enable them to gain greater control of their own destinies. In comparing literacy rates, percentage of people in post-secondary institutions, and universal access to elementary education, nations of the South are far behind those of the North.

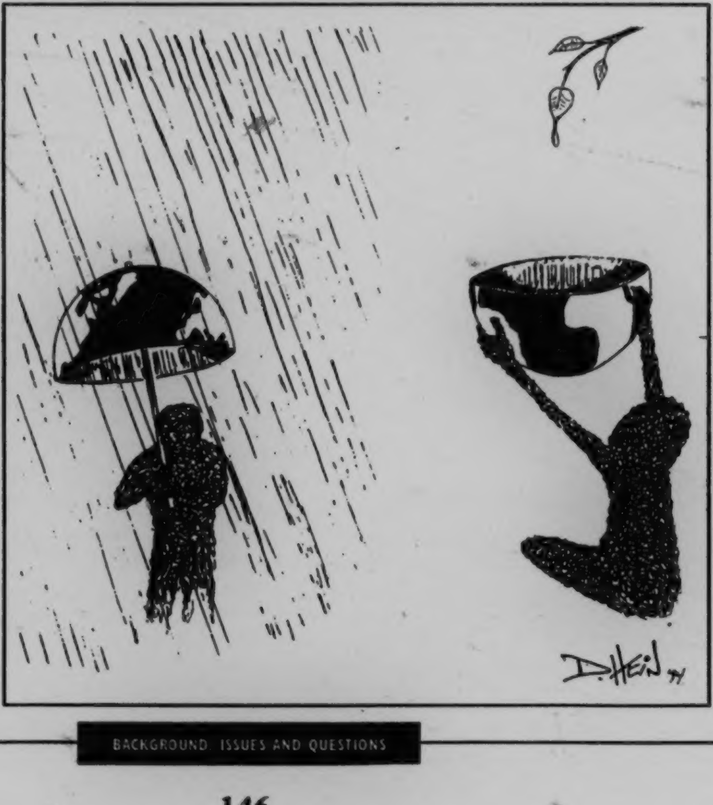
The Brandt Report

As the Brandt Report (1980) points out, the indicators of inequality are not its causes. Willy Brandt, former chancellor of West Germany, was commissioned to investigate issues relating to the North and the South. He determined that the causes of disparity existed because of a fundamental inequality of economic strength. He put forth a number of recommendations which he thought would ultimately reduce global disparity (read: *The Brandt Report: Recommendations* in Development).

Many nations of the South share a common history of colonialism and have only gained political independence since the end of World War II. Nations of the South regard themselves as sharing a common predicament. They see themselves as being dependent on the North for manufactured goods, aid, and loans. This places the North in a prime position to determine rules of international economic trade and finance.

Large northern-based transnational corporations[1] *or* TNCs from powerful industrialized nations backed by huge militaries dominate international commerce. Corporate investment in a developing country often boosts the country's GNP. The economy of this country can become dominated by these northern-based businesses. In dealing with such giants, the developing country loses the ability to negotiate favorable terms. The North determines investment, repayment terms, and conditions of loans. In holding such power, the North is able to satisfy its economic goals while the interests of the South are often neglected and their bargaining position deteriorates.

Powerful interests, mainly from nations of the North, presume that by maintaining the *status quo* (the way things are) that wealth and prosperity will eventually trickle-down through the system to those who work hard and play by the rules. The advantageous position of the North is seen as being necessary for the overall health of the world market place. This assumption will be challenged as you work through readings and activities in this section.



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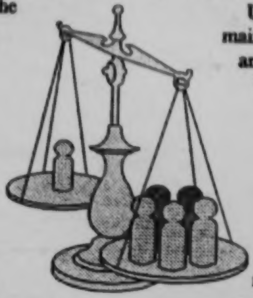
[1] Transnational corporations are large business enterprises which operate in many countries. Ownership of these corporations may be private or public (government owned). Many of these corporations are so large that their revenues exceed the GNP's of some nations.

Impact of Disparity on Nations of the South

Because access to Western media is now more common in the South, many people in these countries are increasingly aware of the disparities which exist between themselves and the people of the North. It is not surprising that when conditions at home seem to be unbearable, people seek to emigrate or flee. Political oppression, ruthless military campaigns, and devastating economic conditions drive people to seek better lives. Increasing numbers of refugees attest to this. When the possibility of change at home seems remote or impossible, people may become tantalized by images which portray the North as the land of "milk and honey". Media images seldom show the problems within the North which continue to marginalize new immigrants. This keeps people, especially those without wealth or education, on the fringes of society and denies them access to power.



Migration to cities may also be the result of disparity within a country. When people are forced to give up their land they often have no alternative but to seek employment in cities. Often these cities are ill-equipped to deal with large numbers of poor people. Dispossessed farmers come to cities desperately seeking employment. Because they have little or no money and they lack skills necessary for meaningful work in cities, they are forced to live in sub-standard housing and have few amenities such as sewer, power, clean water, or police protection.

Another result of disparity is that nations of the South are required to repay enormous debts. Their governments implement Structural Adjustment Policies (SAPs) to reduce the debt load and show good faith. These policies allow governments of the South to borrow more money from such agencies as the World Bank or the International Monetary Fund. Unfortunately, the burden of debt repayment falls heaviest on the poor because cutbacks are usually made by reducing social programs, health care, and education.

Reasons the North is Responding to Issues Confronting the South

I. Environmental Implications

Continued development along industrial lines is not compatible with sustaining the environment. As more and more nations of the South adopt Western-style industrialization, the likelihood for planetary degradation multiplies. Paradoxically, concern for the environment has motivated northern industrialized countries to help the South in seeking non-industrial models of development while at the same time people in the North are rethinking their own industrial policies. Questions are being asked concerning the right of industry to continue to exploit non-renewable resources, to rely on fossil fuel consumption, to deplete the ozone layer, and to pollute land and seas. Pressure for change is being demanded as the "interdependency" of environmental factors becomes more apparent.

2. End of the Cold War

Until 1990, world order was precariously maintained by the two superpowers, the USA and the USSR. With the end of the Cold War, national interests shifted. Concerns relating to East-West tensions were replaced by more pressing North/South issues. Although wealthier countries still jockey for positions of power, other countries are demanding that new priorities be proposed. The possibility for global conflict is still present and militarization is no less evident. The proliferation of nuclear weapons, the selling of arms to newly emerging states, and the increasing number of regional conflicts are issues of concern. Since the end of the Cold War uncertainty about the nature of the "new world order" is driving diplomats and politicians from the North and South to address these pressing issues. Resolving conflicts and understanding their causes is of paramount importance in establishing security for all in the future.

Power of the South

Most of the nations of the South have found solidarity in joining together. They often vote as a bloc of non-aligned nations in the UN General Assembly. Their strength rests in their ability to join forces so that nations of the North will recognize and deal with their concerns. Expanding debt, increasing human populations, growing hunger, deteriorating environmental conditions, and ever more military confrontations demand that the North take notice. These problems can be linked to a world order that perpetuates inequities and disparities. Disparity creates conditions that are neither just nor fair. Consider these principles as you learn about the origins, justifications, and impact that Northern-style development has had on the people of the South

Disparity: What are the issues and questions?

1. Many of the history books we read have been written from the point of view of Northerners. Topics such as "imperialism" and "colonialism" tell the stories of settlement, immigration, and trade and commerce from the perspective that assumes that the European presence throughout the world was desirable for all. In remembrance of the anniversary of the landing of Christopher Columbus in 1492, many First Nations people from across North America have joined together and formed an organization called the Five Hundred Year Movement. They challenge the Euro-centric perspective of history. Find out more about the aims of this movement and its view of European settlement. Try to understand their questions concerning the impact of European settlement in North America.

2. More money is paid by Third World countries in interest on their debts than these nations receive in foreign aid. Find statistics to prove or disprove this claim. Does this influence your opinion about: potential cutbacks to foreign aid spending, the ability of Third World nations to ever "pay-off" their mounting debts, and the likelihood that disparity will decrease in the future?

3. What are the "human" costs of world disparity? Which people are likely to suffer most if disparity continues to increase? What could you do to influence your politicians or business community to pressure for change?

4. We hear a lot of controversy surrounding the production of beef for food. There are people who claim that obtaining protein from cattle is inefficient and environmentally non-sustaining. Others believe that there are many benefits to obtaining food and income from this source. This is a complex issue and many interest groups have a "stake" in the policies regarding cattle ranching. Try to uncover all of the arguments surrounding this debate. Evaluate your personal views and those of others. Identify the interests each has in promoting a particular position. Debate this issue in class after contacting as many interest groups as possible.

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DISPARITY

ACTIVITY

Name the Developing Country

Objectives

1. To challenge certain of the stereotypes associated with developing countries.
2. To show that development is attainable.

Time: 30 min.

Materials: Student Handout, "Name the Developing Country"

Activity

1. Explain that you are going to read a description of a "developing" country, the Student Handout, and that you want the students to determine if they can identify what country it is.

2. Have students offer their guesses and record these on the board.

3. Explain that the nation described in the handout is Canada around the turn of the 19th and 20th centuries. Discuss the parallels between the conditions Canadians faced 100 years ago and the conditions people in Southern nations are facing now. Ask the students what the point of such comparison is.

4. Go through the descriptions a second time, identifying the ways of judging the level of development in the country. Make a list of such measurements. Ask students if they believe it is valid to judge a country's' level of development by these standards. What criteria would they add or subtract? (Some of the criteria used in the description are: literacy, length of time in school, infant mortality, death in childbirth, infectious diseases, number and accessibility of hospitals, state of medicine, birth rate, communications and travel.)

5. Conclude the lesson by asking students what they learned by the exercise.

Source: *A Two Way Approach to Understanding: Issues in Global Education*, 1993. Original concept from: The Canadian Red Cross Society, *Tomorrow's World* (1982). Property of the Canadian Red Cross; used with permission. Text from: Fredericton YMCA-YWCA, *An Introduction to Development Education: Part One, "The Global Village"* (1988).

Student Handout

DISPARITY

Name the Developing Country

This country is relatively lucky in that it is self-sufficient in food production. However, the food supply is seasonal and for long periods each year people have to live on stored and preserved foods. On the other hand, in order to insure this self-sufficiency, most of the labour in the country is involved in food production, primary subsistence farming (raising just enough to feed the family) and fishing. The mode of farming in the country requires a lot of manual labour and a lot of hands to carry it out because there is little available technology.

The rest of the economy is based primarily on the production of raw materials, mining and forestry, and working conditions in these areas are even harsher than on the farms. The few factory jobs in the country are appalling; wages are low, workers have to put in long hours, six days a week (without holidays) and without employment benefits. There is no unemployment insurance, pension plan or workman's compensation. If, for example, you are injured while working (let's say you cut off your hand) all that happens is you lose your job. No one's going to give you a pension or any form of financial compensation for your loss. And there's no welfare.

There are other reasons for trying to avoid injuries. Medical attention, for one, is hard to get. There are not very many hospitals in the country to begin with, and the few there are are usually found in cities. The problem is that most of the population lives in rural areas and so can't get to hospitals.

The death rate for children under five is extremely high; there is also a high rate of death for women during childbirth. The medical system has been unable to prevent the spread of diseases like typhus, typhoid, diarrhea, and dysentery; although with proper sanitation these diseases are controllable.

Tuberculosis and childhood parasites (worms) are common. Life expectancy is about 55 years. To put that in some sort of context, life expectancy in Central America ranges from 64 years in Guatemala to 74 in Costa Rica; so 55 years is not very good.

One of the results of a high infant mortality rate and of the lack of pension plans and other welfare programs for the elderly is that people need to have large families. The national average is that a couple will need to produce six children in order to insure that there will be at least one son who will survive to adulthood and take on financial responsibility for his parents. Families of twelve ~ more are common.

Most of these children will receive only very rudimentary education, the equivalent of primary school. There is not much of an education system in the country to begin with, but the fact of the matter is that children are taken out of school by their parents and put to work to help the family.

And even with half a dozen children working, most families will just squeak by. They will be able to provide food, clothing, and shelter, but little more. There are, of course, a wide variety of modern consumer products available in the markets, but most families don't have enough income to purchase them.

Most people have limited mobility. There's a pretty impressive national railway system , but it misses a lot of communities. And other than by rail, about the only way to get around is by horse, boat, or foot. The roads are generally unpaved and often impassable. The result is that most people are born, grow up, and die in the same village.

What is the country?

DISPARITY

ACTIVITY

Disparities Within

Background

It is important for students to understand that disparity exists within countries as well as among countries. This activity illustrates this fact.

Purpose

1. To understand that disparity exists within countries.
2. To critically think about how "facts" can be selected to create a given perception.

Time 1 class period

Materials country profile sheets

Activity

1. Divide students into 8 equal groups. Give each group one of the country profile sheets.
2. Provide the list of eight possible countries. Give students 10 minutes to speculate which country on the list they have been given.
3. Tell students that another group in the class has a profile sheet on the same country, but it contains different facts. Allow students to circulate and find their likely match.
4. Once groups have found their partner have them speculate which country they represent. Present the choices to the class. Do not confirm or deny answers until each group has presented.
5. Provide students with the answer key.
6. Debrief students by asking the following questions for discussion.

Questions for Discussion

1. What did you learn about disparity?
2. How can statistics manipulate our thinking?
3. Which country profiles match the media's general portrayals of India, Brazil, Ethiopia and Canada? Why do you think the media portrays the countries the way they do? What stereotypes are reinforced by the media?
4. Did any of the figures surprise you? Why?
5. Does disparity exist within your community, town, city or province? Explain.

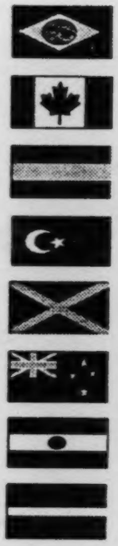
Key

A & H - Brazil
B & E - India
C & F - Canada
D & G - Ethiopia

List of Countries

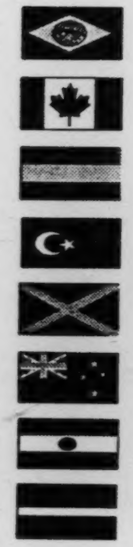
Brazil, Canada, Ethiopia
India, Jamaica, Latvia
New Zealand, Turkey

Source: Jody Osborne



Country Profile A

1. The major exports of the country are raw materials and commodities.
2. There is a 12 month mandatory service with the armed forces.
3. The inflation rate is dramatically increasing in the country.
4. The country owes around U.S. $100 billion in foreign debt.
5. The population has doubled in the last 30 years and the doubling time is decreasing.
6. Destruction of natural resources in the country is a major concern.
7. There are over one million children under the age of five that are malnourished.
8. This country has one of the world's longest rivers.
9. People have been living in the area for over 32 000 years.



Country Profile B

1. This country now ranks among the top ten industrialized nations in the world.
2. This country has a large film industry. The average person sees 6 or 7 movies a year.
3. There is enough food in the country for each person to receive 100% of the daily calorie requirement.
4. The main exports of the country are petroleum and textiles.
5. The government is democratic with a president in control.
6. The country produces over half of the oil and gas that it consumes.
7. There are many different cultures and religions in the country.
8. This country has two official names.

Country Profile C

1. From this country's colonial origin it has been plagued by conflict between the two largest founding cultures.
2. Over 10% of work age people cannot find employment.
3. The indigenous people have many conflicts with the government over issues that have long gone unsettled.
4. An increasing amount of government money is needed to provide social assistance to the poor and sick.
5. This country has an enormous federal debt which is well over $350 billion.
6. This country relies heavily on income generated from stripping natural resources.
7. Less than 5% of the land is fully suitable for farming.
8. The government gives money to those people who live in certain areas that most people find unsuitable.

Country Profile D

1. This country is the only country in its region not to be colonized during the Age of Imperialism.
2. The country has adopted over 700 000 refugees from other countries.
3. Urban growth is over 5% annually.
4. The country has varied landforms. They include rugged highlands, dense forests and lowland plains.
5. The country uses hydro-electricity as its main source of electric power.
6. Over 80% of the population is either Christian or Moslem.
7. Many different ethnic groups live in the country. Over 80 different languages are spoken.
8. The country spends almost 5% of its GDP on education.

Country Profile E

1. The adult literacy rate is less than 50%.
2. Over half of the population lives in absolute poverty.
3. The population has doubled in the past 30 years.
4. There is only one car per 500 people.
5. The country receives large amounts of foreign aid.
6. Schools are extremely crowded with almost 50 students per elementary school teacher.
7. At least 3/4 of the population lives in a rural setting.
8. Life expectancy is less than 60 years.

Country Profile F

1. An overwhelming majority of the population lives in a few urban areas.
2. The country is rich in cultural diversity and heritage. There are many festivals and celebrations of culture.
3. Industry and service employ the greatest majority of the country.
4. The government is democratic.
5. This country produces enough food to feed all its people.
6. The people have the freedom to practice their own religion without fear of persecution.
7. International trade relationships are an extremely important part of the economic structure of the country.
8. This country exports slightly more than it imports.
9. In this country there is at least one medical doctor for every 500 people.

Country Profile G

1. Life expectancy is under 50 years.
2. Military conflict has plagued this country for years.
3. Daily recommended calorie intake has decreased in the past years and is now lower than 75% of what is required.
4. There are over 75 000 people per doctor.
5. The GNP per capita is less than $150 U.S. a year.
6. It is estimated that over 1.5 million refugees from this country are now living in other countries.
7. This country receives large amounts of food aid from other countries.
8. Over 85% of the population lives in rural areas.
9. The country has a large trade deficit. It imports over twice as much as it exports.

Country Profile H

1. This country is very large in size. The country only has 17 people per km^2.
2. Approximately 3/4 of the population lives in an urban setting.
3. The economy is "mixed" with public and private ownership. The current trend is decreasing state control over the economy. The GNP per capita is over U.S. $2 500.
4. The leader of the government is democratically elected. He or she must receive 51% of the popular vote to win.
5. The are over 65 universities in the country.
6. There are under 25 students in each elementary school class. The literacy rate between age 15 and 19 is over 90%.
7. The natural resources of the country are abundant. The country has large amounts of forest and agricultural land.
8. The country exports more than it imports. The main import is heavy machinery.

QUALITY OF LIFE

DISPARITY

Alberta Facts

Poverty and Illness–An Unhealthy Connection

this issue: the effects on infants and children

Amanda was born two and a half months before she was expected. She's seven years old now. She has respiratory problems and she is in a special class at school, but she has to miss a lot because she's forever having to go back into the hospital. She once heard her doctor say that part of the reason she is so sick is that she doesn't get enough food to eat and what she is eating is not nutritious. The doctor also told her mom that their apartment wasn't a very good place to live. She remembers that her mom cried when the doctor told her these things.

Amanda knows her mom feels sick a lot too, but can't afford the right medicines. Her mom works hard at her job and she's looking for a second job. She tells Amanda that there isn't enough money for things like new clothes or toys and that they'll have to move if only they could find a good place they could afford. Amanda thinks she is part of the reason her mom is so unhappy all the time.

What could be worse than being poor? Being poor and being sick. Yet many low-income Canadians find themselves in that position. The connection between poverty and illness is strong.

What causes this unhealthy connection? Researchers are discovering that a life of poverty means much more than lack of income.

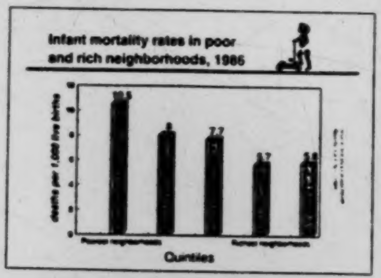
What does being poor mean? For a child, it means less food, cold environments, overcrowded conditions, and exposure to dangerous elements.

Health problems of poor children begin before birth and continue to place these children at greater risk of death, disability and other health problems throughout infancy, childhood and adolescence. [1]

Infants

Areas with a high proportion of low income residents have higher rates of infant mortality, low or very low birth weight, prematurity and infants who are small for their gestational age. [2]

Low birth weight (weighing less than 2,500 grams at birth) is the single most important cause of infant deaths, especially in the first month of life. (It contributes to 75 per cent of all early infant deaths.[3]) Low birth weight is also an important contributor to developmental disabilities.[4]



An adolescent mother has a 35 per cent greater chance of having a low birth weight baby than a mother aged 25-29 years. [5]

Children from poor neighborhoods are 40 to 50 per cent more likely than children from rich neighborhoods to be born too small, too soon, or with growth retardation. [6]

Low birth weight babies who survive have higher risks for childhood morbidity (increased risk to neurodevelopmental handicaps, congenital abnormalities, respiratory diseases and childhood illnesses in general) [7]

It has been estimated that if the daily cost for a baby of 1,500 grams birth weight in a neonatal unit is $1,500, and the average length of stay is 40 days, this leads to a cost of $60,000 per infant, plus incalculable social and psychological costs. [8]

The Canadian Council on Children and Youth estimated that in Canada for every one dollar spent on prenatal care, the government could save $3.38 in the cost of care for these low birth weight infants. [9]

In 1986, the infant mortality rate was 1.7 times higher in the poorest quintile than in the least poor. For low birth weight and very low birth weight the

The fees of psychologists, social workers and family therapists are not covered by Alberta Health Care, and are limited by Blue Cross; a few use sliding fee scales but even the low end of the sliding scales is too high for most low-income people to afford. [25]

Children from poor families have more health and behavior problems (and smoke more, which is known to lead to health problems). Almost one-third (29.7 per cent) of poor children were suffering from poor school performance or had chronic health problems (30.1 per cent). [26]

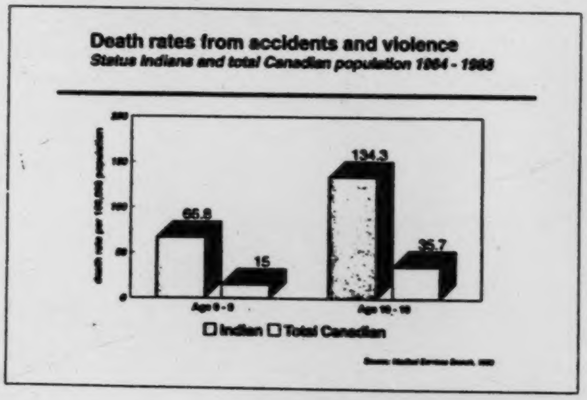
Children from poor families experience more chronic health problems, including diabetes, bronchitis, emphysema, asthma, digestive disorders, and heart disease. [27]

Death from accidents is twice as common among poor children. [28]

The mortality rate from all causes for children under 20 was 56 per cent higher among poor families than among higher income families (1986). [29]

The mortality rates from accidents, poisenings and violence by income level for children under 20 years of age in urban Canada was about 1.3 times higher for the poorest quintile compared to the richest quintile (1986). [30]

The mortality rate from accidents and violence (1984-88) was about four times higher for Native children under 20 years of age than compared to the total Canadian rate for children. [31]



For Native children from birth to age four the rate of TB infection is about 26 times higher than for all Albertans the same age; for ages five through 14 the rate is 20 times higher for Native children (1992). [32]

Social and economic factors, such as inadequate income, unemployment, under-employment and lack of social services, contribute to abuse and neglect. Poor children are at greater risk of neglect and they continue to be overwhelmingly represented on Canadian and provincial child protection caseloads. Poverty is a consistent factor in predicting which children are at risk of coming into state care; and children from poor families are twice as likely to return to care following temporary placement and return to their families. [33]

In the Edmonton region, in 1992/93 there were 9,327 investigations completed by Alberta Family and Social Services—1,201 involved neglect; 1,077 involved abuse/sexual abuse or suspected sexual abuse; 1,377 involved parent/guardian problems; 566 involved child problems; and 593 involved parent child conflict. The remaining investigations (4,513) resulted in no further involvement by child welfare. [34]

The child welfare cases in the Edmonton region in 1992/93 numbered 5,470; Calgary had 3,318 cases. The northwest region had 3,427 cases; northeast region had 1,690 cases; central region had 1,834 cases; and south region had 1,158 cases. The provincial total was somewhat lower considering some children moved and were served in two or more regions during the year (13,843). Some of these cases would not have been completed in the 1992/93 year which accounts for the discrepancy with the Edmonton region statistics cited above. [35]

(As of 1993) Aboriginal children represent nine per cent of Alberta's children yet make up 37 per cent of all children receiving protection services, and 50 per cent of children in foster care. Despite numerous initiatives the percentage of aboriginal children on child welfare caseloads has almost doubled from a rate of 22 per cent in January 1986. [36]

The Economic Council of Canada reports that in 1988, 264,000 licensed day care spaces were available, while 1.3 million children aged six or less had mothers in the labor force. These figues suggest there is a substantial latent demand for child care spaces. [37]

In 1993 in Edmonton the cost of day care varied from $300 to more than $500 per month for full time care without subsidies.

A common misconception is that all poor families receive subsidized child care. While many poor families are eligible for subsidized child care, the number of subsidized spaces lags far behind the demand. While more recent statistics are unavailable, a 1987 study (Cleveland 1987) estimated that only seven per cent of children eligible for full or partial subsidy under the Canada Assistance Plan's maximum income guidelines actually received one.[38]

Parents from some inner city neighborhoods can leave their kids for up to one day a week in free drop-in day care programs such as that offered by the Bissell Centre and Norwood Community Centre.

Low income, unpredictable income, and lack of control over income have shown to be strongly related to depression, anxiety and stress. [45]

Being poor, low in the hierarchy, without control, and living in chronic hardship–in other words experiencing powerlessness is itself a broad risk factor that increases susceptibility to higher morbidity and mortality rates. [46]

A 1987 study released by the Edmonton Coalition on Homelessness identified low-income families, immigrants, Aboriginal people and youth as the four major groups who experience homelessness. [47]

In Edmonton over 2,000 people live in substandard, overcrowded housing conditions; over 20,000 people need more affordable housing; over 3,000 face an immediate need for safe, long-term affordable housing; thousands of people are on waiting lists of housing registries, group homes, seniors' apartments and shelters.[48] Shelter allowances at the end of 1993 were $165 per month for singles and $330 per month for couples. CMHC average rental rates for a bachelor apartment in Edmonton were $365—Calgary $358, $440 for one-bedroom in Edmonton and $470 in Calgary, and $545 for a two bedroom apartment in Edmonton.

Habitat for Humanity in Edmonton aims at making home ownership a reality for families with housing needs. Long term interest free mortgages are provided and construction costs are reduced through the use of donated materials and volunteer labor. New homeowners are required to put in 500 hours of sweat equity in the construction of their home.

The Boyle Street Community Planning Office has developed a plan to reduce the cost of housing through changes to zoning laws–dividing existing lots in half to allow for two homes with shared walls (similar to duplex).

About 31 per cent of homes on Native reserves don't have running water, piped or well water to drink, nor do they have piped sewage or septic tanks. In 1992, the Aboriginal Affairs Committee (federal) issued a report which said Indian reserves need about 21,700 new homes immediately, another 6,700 houses need to be replaced and as many as 44, 500 homes need repairs. [49]

In the 1986 census 37.6 per cent of on-reserve dwellings were without central heating, compared to 5.4 per cent of all of Canada. [50]In 1981 the percentage of dwellings of status Indian people which are crowded (on reserve) was 12 times that of the Canadian population. By 1986 that rate had risen to 16 times. [50]

In a study of Edmonton street prostitutes from a sample of 67 prostitutes–three have HIV, six have cancer; one has TB; three have health problems related to drug use. Twelve of the 20 male prostitutes and 30 of the 47 women prostitutes say they work to support their drug habit. Twenty-seven per cent of the street prostitutes surveyed had spent time in the child welfare system. [51]

Malnutrition and immune suppression increase the chances of developing active tuberculosis. [52]In 1992, the overall average rate of TB infection among Aboriginal people in Alberta was 104.4 per 100,000 population, compared to other Albertans which have a rate of 8.6 per 100,000. [53]

The life expectancy for males in the lowest income quintile in 1986 was 70.4 years, for females it was 79.1 years; for the men in the highest income quintiles the life expectancy was 76.1 years, for females it was 80.9 years. Certain causes of death were more frequent in the poorest quintiles (especially for men): lung cancer, suicide, metabolic diseases other than diabetes and ill defined condition. [54]

In Alberta from 1966-1990 the rate of suicide per 10,000 people was 1.58 for non-Native people and 4.04 for Native people. For every completed suicide, there are 64 attempts among Native men and 216 among Native women under the age of 30. [55]

The death rates from accidents and violence is about four times higher for Indians than for other Canadians. [56]

An Alberta study of death files for 1986-1990 indicated that the rate of unnatural death in Alberta was consistently higher for Natives than for non-Natives—as drowning five times higher than expected. [57]

In Alberta the leading cause of fatal injuries to Natives are motor-vehicle collisions, then suicide, poisoning and drowning, in that order. [58]

Source: Edmonton Social Planning Council, March 1994.

The estimated cost of health care which would be needed, yearly, in order to prevent the deaths of some 50 million children is $2.5 billion. The daily global expenditure on military equipment is $2.5 billion. The annual expenditure of Canadian teenagers on clothing, audio-visual equipment and sports is $62 billion.

- Fredericton YMCA-YWCA, *An Introduction to Development Education*, 1988.

In Canada, supermarket shelves are teeming with products, and for any one product you want to buy, you have a choice of several brands. Yet according to a recent Globe and Mail - CBC News Poll, one in four Canadians personally knows some one who used a food bank last year.

- World Food Update, 1991

QUALITY OF LIFE

DISPARITY

A Day in the Life of an African Woman

A Soliloquy by Sharon A. Billings, James J. Noss and Ruth Bamela Engo

Ah, is it really time for me to rise? I feel as if I've only just lay down my head. But I need to get up; I have so much to do before the sun rises. I hope that I have some water left over from last night so that I can wash... Ah, yes, there is some here. But there is no time to enjoy it and besides it is so cold. Careful, now, I need to leave enough for my husband and my children to wash. If my children go to school without washing people will say that I fail to take care of my family.

Now, quickly, I must light the fire for it brings heat, light and is a sign that there is life in this house. While my husband's water is warming on the fire I will sweep the kitchen and outside area and tend to the chickens and goats. Here are several eggs. I can sell them in the market today.

Wake up, children, wake up, for the sun is beginning to rise. Bring the baby here; he is hungry and his crying will disturb his father. Here, help me to gather the gourds and buckets. Place those dirty dishes in this basket; we will wash them at the river. Fanta, my daughter, I have warmed some food for you and your brother. Don't forget to eat and wash before you go to school. And please pay close attention in your classes, for it is very important that you learn. Come, little ones, let's go to the river. . .

If my daughter was not at school she could help me with the burdens, but I am willing to sacrifice for her education. I stood up to my husband and his family when they said that it was not necessary for her to go to school. I think it is; I want her to learn, I want her life to be better then mine. Maybe she will go to the city and find a job and she will not have to do the things I do. . .

For here the sun is just rising and I have been up for over an hour already. And it will take another hour just to collect the water and return home. Sometimes I wonder how I ever manage to get everything done. . .

Well, here we are at the river and the sun is rising quickly. I have wasted time by thinking and dreaming; there is no time for such things in my life. Hurry, children, fill these containers while I wash these dishes. . . All right, let's return now. . .

I have returned home and have fixed the morning meal for my husband and the smaller children. After the children ate I sent them to the house of my mother-in-law to play. They are still too young to help me in my work. I have gathered the basket which I filled last night with peanuts, okra and tomatoes, have the eggs I collected this morning and I am walking to the market with my baby. I hope it does not take long to sell these things, or to trade them for some dried fish and salt. Maybe I will even buy some fruit today! But I must be careful to get a good price for my products and to save some money for the school fees which are due next week. I have almost enough for one child, but I must save some more or else I can only afford to send my son to school. And I must send my daughter also!

Hush now, my baby, what is wrong? Can you be hungry still? Lately you have not been satisfied with the milk I can give you. I can't seem to produce enough to fill you. I remember that the nurse at the health center said that I should take some medicine because my blood was poor. Can that affect my milk? But I can't afford any medicine. And besides, the health center is 15 kilometres away and I will have to stand in a long line. The last time I went there I finished too late to return home and I had to sleep there. Here I am at home again; I will have to think about this later...

I will leave some peanuts and the fruit for the noon meal for my school children but I have no time to eat. I must hurry to the fields for the sun is already high and I must weed my maize field and then go to weed my husband's cotton field. I know that weeding is considered a job only for women, but I never have the chance to do a complete job in my field in which our food grows because I have to work in his field of cotton. And when the cotton is sold, I see very little of the money. Which is more important: food or cotton? You can't eat cotton! But what am I to do? And now my husband has been sick for a few days and I must work even harder. . .

Well, the sun is beginning to go down and I must leave the field because today I have to gather wood since my supply is low. We used to be able to cut the wood at the edge of the village but now some of that land has been cleared to plant more cotton. And the chief has declared the rest of the closest trees to be a reserve so we cannot cut them. Of course they did not consult with the women before they made such a decision. Now we have to pass right by this reserve in order to gather wood. It really doesn't make sense to me. Oh, today I spent too much time in the field and it's getting late. Well I don't see anyone around. Maybe I can just sneak in here and collect some of the branches that probably fell during the storms of the last few days. Yes, here are a few. It's not much but I can't carry very much today anyway since I have the baby and I also have to stop by the garden to gather some things to sell tomorrow in the weekly market in our neighbouring village. My vegetables are always in demand there and I know that I can get enough money to pay for my daughter's school fees and maybe even enough to buy her a new uniform since her old one has become much too small. I must do all that I can to keep her in school. It's my responsibility. . .

Ah, and there she is, my Fanta, coming to meet me and help me with my burdens. I am glad because the sun is quickly falling and I should start the preparations for the evening meal. The traditional doctor is coming tonight to help my husband. We think he has been poisoned by an enemy who hopes to gain some of his land. The meal must be finished before the doctor comes so that I can prepare whatever medicine he brings with him...

Now we are at home but what is this? The water has been finished. Doesn't the family realize how far away the river is? Well, we have no choice. Quickly, Fanta, gather the little ones and we will go to the river. Here, take these gourds. Hurry now, time is passing! You little ones run ahead and wash in the river - you have gotten so dirty today. Stop playing children, fill your gourds and let's go...

What's the matter with you, my child? Why are you stumbling? Are you sick? Ah, you have a high fever! It must be the malaria returning. Here Fanta, take the baby and I will carry him. Just dump out his water, we'll do with less tonight. This means I will have to take him to the health center tomorrow. And what I sell tomorrow will have to pay for the medicine. I hope the line at the health center is short for there is so much to be done. . .

Ah, I see that my husband is already home. I hope he will understand why his meal will be a little late. Take your brother to the house to lay down and I will brew him some tea while I cut the vegetables. The sun is almost gone. I'm glad that I was able to pound some extra maize yesterday so I have only a little to pound today. Alright children, please play quietly for both your father and brother are sick. Yes, I know that you are hungry. But you have to wait until I am finished cooking. . .

Alright children, your meal is ready, come and eat. Where are the younger children? Have they gone to sleep already? Wake up and eat. How can these little ones grow strong if they are already sleeping by the time I am able to finish cooking? Then they must be wakened and forced to eat. No wonder this one is sick and the others are weak. Please Fanta, help me feed them because I can't let anyone else get sick!. . .

The doctor has come and has confirmed our suspicions that my husband was poisoned. I am boiling a special potion for him. Meanwhile I have also boiled some fever grass for my sick child and he has gone to sleep. . . Finally, everyone is asleep and the house is quiet.

But for me, the day is not yet over. I must prepare a meal for tomorrow that my daughter can warm up since I don't know when I'll be back from the health center. And what about this meat that my friend brought me this evening? I guess I should smoke it now because I won't have time to do it tomorrow and if I wait for the next day it will spoil. I will be happy when my husband's brother's widowed wife comes to live in our compound with her children. We can help one another with the work and her children are older and so can also work with us. Maybe I'll even have time to go to a meeting with some of the other women. Then I will also have a chance to wear that new dress that my husband bought for me. Or perhaps I'll even have time to go to that literacy class. I wonder if I can still learn to read and write?. . . It would be so nice to share my work. I am always so tired. . .

Source: ***WHY: Challenging Hunger and Poverty***, 1990.

Global Disparity: What are the Stats?

How the World is Divided	The North	The South
World Population	**24%**	**76%**
Wealth in GNP	**85%**	**15%**
Non-renewable Resource Consumption	**77% petroleum** **84% natural gas**	**23% petroleum** **16% natural gas**
Grain Consumption	**47% total** **18% for humans** **29% for animals**	**53% total** **44% for humans** **9% for animals**
Protein Consumption	**76%**	**24%**
Life Expectancy	**> 70 years**	**~ 50 years**
Educational Spending	**89% of world total**	**11% of world total**
Educational Attainment	**most people educated through secondary education**	**1/2 the people have little chance of formal education**
Science and Technology	**95% of world total**	**5% of world total**
Health Expenditure	**94% of world total**	**6% of world total**
History	**mostly ex-colonial powers or their "new lands" (eg. North America or Australia)**	**most ex-colonies**

Source: "Who Gets What in the World," *It's Not Fair*, Christian Aid, 1993, "The Brandt Report: North-South," *Teaching Development Issues: Colonialism*, 1986, and *The Africa File*, VIDEA, 1989.

More Disparity Facts

Third World's share of global trade in 1980: 30%
in 1990: 20%

World Bank estimate of the average annual growth rate during the 1990s,
of the economies of the developing world: 5.1%
of the industrialized countries: 3%

Annual amount that all industrialized countries spent on foreign aid to the Third World: $50 billion

Number of days United States defense force takes to spend $50 billion: 61

Percentage of government budgets spent by low-income countries on arms: 20

Amount the World Bank plans to spend reconstructing its offices in Washington, DC:
US $160 million

Percentage of the 500 000 women who died in childbirth each year who live in developing countries: 99

Percentage of world's total population that has income below US $370 a year, the poverty line set by the World Bank, in 1989: 20
Projected for 2000: 18

Amount paid for Vincent van Gogh's "Portrait of Dr. Gachet" at an auction in May 1990: US $82.5 million

Number of countries designated by United Nations as "Least Developed"
in 1981: 32
in 1990: 42

Percentage of world's population living in Africa: 12

Percentage of world's population growth contributed by Africa this decade: 23

Population of Africa in 1990: 648 million
Projected population of Africa in 2025: 1.58 billion

Percentage by which education spending declined in the world's 37 poorest countries during the 1980s: 25

Source: "A Fair share", *Canada and the World*, January, 1991.

Martin Luther King, Jr.

Reflection and Praise

The Christian tradition embodied in its scripture and worship calls people of faith to remember connection and commitment to all peoples on this fragile planet. Dr. Martin Luther King, Jr., reminds us:

We are challenged to rid our nation and the world of poverty. Like a monstrous octopus, poverty spreads its nagging prehensile tentacles into hamlets and villages all over our world. [Poor and hungry people] are ill-housed, they are ill-nourished, they are shabbily clad. I have seen it in Latin America; I have seen it in Africa; I have seen this poverty in Asia . . .

I would remind you that in our own nation there are about 40 million people* who are poverty stricken. . . . Living in conditions day in and day out where the whole area is constantly drained without being replenished. It becomes a kind of domestic colony. And the tragedy is so often—these 40 million people are invisible because America is so affluent, so rich: because our expressways carry us away from the ghetto, we don't see the poor.

Jesus told a parable one day, and he reminded us that a man went to hell because he didn't see the poor. His name was Dives. He was a rich man. And there was a man by the name of Lazarus who was a poor man, but not only was he poor, he was sick. Sores were all over his body, and he was so weak that he could hardly move. But he managed to get to the gate of Dives every day, wanting just to have the crumbs that would fall from his table. And Dives did nothing about it. And the parable ends saying, "Dives went to hell, and there was a fixed gulf now between Lazarus and Dives."

There is nothing in that parable that said Dives went to hell because he was rich. Jesus never made a universal indictment against all wealth. . . . Dives went to hell because he allowed his brother to become invisible. Dives went to hell because he maximized the minimum and minimized the maximum. Indeed, Dives went to hell because he sought to be a conscientious objector in the war against poverty. . . .

And this can happen in America. . . I submit that nothing will be done until the people of good will put their bodies and their souls in motion. And it will be the kind of soul force brought into being as a result of this confrontation that I believe will make the difference. . . . America has not met its obligations and its responsibilities to the poor.

One day we will have to stand before the God of history, and we will talk in terms of things we've done. Yes, we will be able to say we built gargantuan bridges to span the seas, we built gigantic buildings to kiss the skies. Yes we made our submarines to penetrate oceanic depths. We brought into being many other things with our scientific and technological power.

It seems that I can hear the God of history saying, "That was not enough! But I was hungry and ye fed me not. I was naked and ye clothed me not. I was devoid of a decent sanitary house to live in, and ye provided no shelter for me. And consequently, you cannot enter the Kingdom of greatness. If ye do it unto the least of these, my brethren, ye do it unto me." That's the question facing America today.

Excerpts from Martin Luther King, Jr.'s, last Sunday morning sermon 1968, four days before his assassination.

(*Note: the number of Americans living below the official poverty level in 1968 was 25.4 million, in 1987: 32.5 million.)

Source: *Hunger: Learning for Action*, Church World Service, Elkhart, IN.

DISPARITY

ACTIVITY

Coffee Break

Canada imports products from countries all over the world. Because we are able to afford the cost of production and distribution we can access a number of "exotic" goods, many of which we have come to take for granted. Most adults in Canada start their day by drinking a cup of coffee. We import all of the coffee we consume. Coffee is grown in Third World countries and it accounts for over $12 billion in export earnings. The profit from the coffee trade is divided among various agents . . . retailers, processors, wholesalers, brokers, shippers, and growers. This activity engages students in questioning the "fairness" of the distribution process as they examine the division of profit among the various agents.

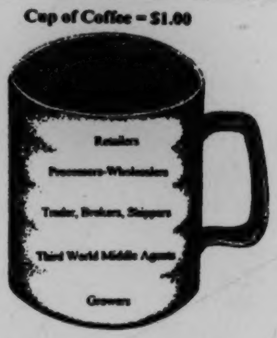


fig. A

Splitting the Bean: Who Gets What?

Retailers	20¢
Processors/Wholesalers	25¢
Traders, Brokers & Shippers	28¢
Third World Middle Agents	19¢
Growers	8¢

(*GAIA: An Atlas of Planet Management*)

fig. B

Time: 20 minutes

Activity

1. Divide the class into the five groupings which are labeled on the coffee cup (Figure A).
2. Sketch a picture of this cup on the blackboard and subdivide it into the five sections. Inform students that this cup sells for $1.00, no more no less.
3. Their task is to decide how many cents of that dollar they think their group should receive.
4. Record the amount each group thinks it should receive on the board. Total the amounts (this usually greatly exceeds $1.00).

5. Tell the students they must negotiate new amounts so that the sum equals $1.00 exactly. They can do this by talking with other groups. Re-record the new sums and add these up again. Repeat this process until the sum equals $1.00.

6. Tell students how the $1.00 is actually distributed (see figure B).

7. Debrief the activity by asking questions such as:

- Were your final amounts close to the ones that actually exist? Why or why not?
- Which groups live and work in the Third World? Which ones don't? Who profits most from the coffee trade?
- Growers include land owners and workers. Who do you think earns the most income from the sale of coffee?
- Do you feel that the amounts fairly reflect the work and effort needed to produce the coffee?
- What does the distribution of money tell you about who is most important in the process?
- Would you change the distribution of income? How?

Questions for Further Research

1. Coffee is a cash crop. This means that it is a commodity grown for sale abroad. What other commodities (like coffee) are cash crops? Why would a country use agricultural land for growing cash crops? What impact would this have on the production of food for local consumption, on land prices, and on land ownership? How are the poorest people affected by the coffee trade?

2. Cash crops often replace traditional food crops, especially in Third World nations. The country that produces them relies on the income they generate to obtain foreign currency? Such countries come to rely on the income of just a few cash crops to sustain their position in international markets. What happens when there is an over supply of a particular commodity, when the country loses these cash crops due to poor weather conditions, or when the prices of these commodities fall on international markets?

3. As a Canadian consumer of various cash crops there are actions that can be taken to lessen the damaging effects of these trade practices (read: *Eating Simpler Foods is Good for the Planet Too!* and *Shopping for Justice* in Disparity). What specific actions could you take to decrease the negative effects of the coffee trade?

DISPARITY

ACTIVITY

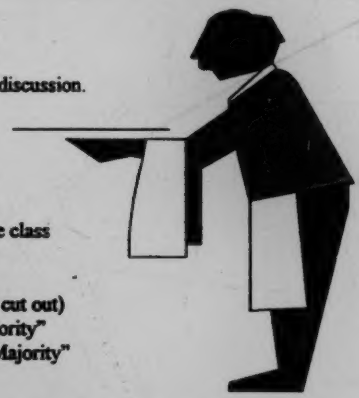
Meal Ticket Madness

Background

Food plays an important part in most human activities. The growing, preparing and sharing of food goes far beyond meeting our basic survival needs. It plays a large part in festivals, sporting events, rituals and most other social gatherings. How food is acquired, distributed and consumed reveals much about the way we live.

Purpose

1. To understand the impact of unequal access to food.
2. To communicate attitudes and values through group discussion.



Time: one class period

Materials: glasses, plates, fork for each student
1/4 cup of rice for each student
meat and vegetable stir fry for 1/4 of the class
enough milk for 1/4 of the class
one pitcher of water
Meal Tickets (must be photocopied and cut out)
Student Handout #1 "You're in the Minority"
Student Handout #2 "Welcome to the Majority"
large sheets of paper

Note: Student Handouts and Meal Tickets should be proportioned so that 1/4 of the class receive "You're the Minority" handout and stirfry meal tickets and 3/4 of the class receive "Welcome to the Majority" and rice meal tickets.

Activity

1. Assign 2-3 students the role of secret observer. This should be arranged in advance. They will watch and listen carefully to what students say and how they react during the exercise. It is helpful to record the responses students observe. Other students can do preparatory work, cook and clean up.

2. Tell students the previous day that you will be providing lunch and they need not bring their own.

3. Prior to class, prepare stirfry ingredients for 1/4 of the class and rice for each student (1/4 cup of cooked rice per person).

4. Cook the stirfry in front of the class. Heat up the rice at the same time.

5. Randomly distribute the pre-prepared meal tickets. Give each student a plate, fork, and glass. Serve them their meal according to the ticket they selected. Serve the "rice only" group water until the pitcher runs out. Plan to run out of water.

6. While students eat, allow the "minority" group to sit in desks while the "majority" group sits on the floor.

7. Ask students to remain in their meal eating groups. Discuss thoughts and feelings related to the activity. Provide Student Handout #1, "You're the Minority" to those who ate stirfry, rice and milk. Provide Student Handout #2, "Welcome to the Majority" to the others. Think about and answer the handout questions. Record responses on the large sheet of paper provided to each group.

8. Follow up by reinforcing these points:

   - Most people in the world have a lunch similar to that of the majority group.
   - Within every country there are those who eat like the "minority" and those who eat like the "majority".
   - Even in Alberta there are people who do not get enough to eat just as there are people in Africa who get more than enough.
   - Disparity exists within all countries as well as among countries.

9. Brainstorm the effects that food intake has on the overall quality of life. How does food affect physical, mental, and social well-being?

Critical Thinking

Follow up by providing information pertaining to the effects of chronic malnutrition, under nutrition and hunger.

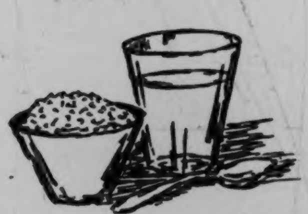
Activities for Extension

1. Invite a speaker from the local food bank, a member of a community kitchen, or a representative of the sustainable agriculture community to share success stories relating to their work.

2. Investigate your community food bank. Is the need for this service increasing or decreasing? Why? In what way could social or economic conditions change so that the need for food banks would be lessened?

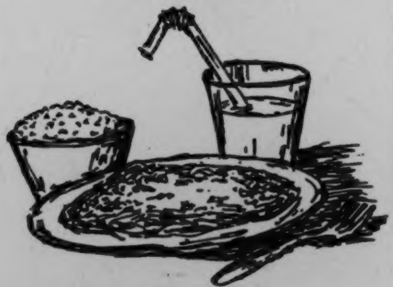
Source: Jody Osborne

Meal Ticket



1/4 cup rice, 1 glass water

Meal Ticket



1 plate stirfry, 1/4 cup rice, 1 glass milk

Student Handout #1

DISPARITY

You're in the Minority

Now that you have enjoyed your meal consider and discuss these questions. Record your answers and reasons on the large sheet of paper provided:

Did you enjoy your lunch ?
How did you feel about having a better lunch than the others in the class?
Did you share your food with anyone? Why or why not?
What do you think the people in the other groups are thinking about the class meal?

Consider these statistics. Think about reasons for the difference in calorie intake.

Country	Average Calories Per Capita as a % of Daily Requirements
Greece	152-153
France	138-139
Former U.S.S.R.	132-133
Canada	130-131
South Africa	126-127
WORLD AVERAGE	114-115
Columbia	112-113
Vietnam	102-103
India	100-101
Kenya	92-93
Haiti	88-89
Rwanda	84-85
Ethiopia	72-73

Source: *World Military and Social Expenditure*, 1993.

When examining the chart, make sure you keep in mind the numbers are averages. Every person within the country will have a different daily calorie intake. There are people in Canada who go hungry each day just as there are those in Ethiopia who eat a large meal each day. There is wide disparity between countries, but there is also wide disparity within countries. These estimates are based on statistics such as food production and food imports/exports.

Critical Thinking

Some people argue that "inequality is inevitable." Challenge this assumption. Think of reasons this idea is "self-serving" to those who already have advantages.

DISPARITY

Welcome to the Majority

Now that you have eaten your meal consider and discuss these questions. Record you answers and reasons on the large sheet of paper provided:

Did you enjoy your meal?
How did you feel about having a less desirable meal than some people in the class?
Did anyone share their food with you?
What do you think the other groups are thinking about the class meal?

Consider these statistics. Think about reasons for difference in calorie intake.

Country	Average Calories Per Capita as a % of Daily Requirements
Greece	152-153
France	138-139
Former U.S.S.R.	132-133
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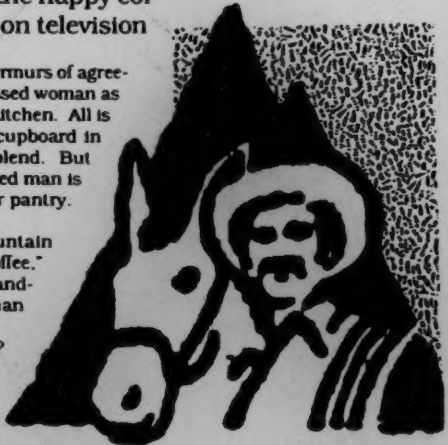
Critical Thinking

Some people argue that "inequality is inevitable." Challenge this assumption. Think of reasons this idea is "self-serving" to those who already have advantages.

Who is Juan Valdez?

From land ownership to international debt, the real story behind the happy coffee picker you see on television



"Coffee anyone?" Murmurs of agreement trail the nicely dressed woman as she enters her spotless kitchen. All is normal as she opens a cupboard in search of her favourite blend. But wait! A dark, mustachioed man is leading a mule out of her pantry. What can this mean?

"The rich, full mountain flavour of Colombian coffee," insists the voice-over, "hand-picked by people like Juan Valdez."

Who is Juan Valdez? Juan — or at least the image of him, his mule and a mountain backdrop — is a registered trademark. His character exists only in the minds of advertising copywriters, no more real than Aunt Jemima or Uncle Ben. But the image of the happy coffee picker stretches reality in more ways than one. If he does pick coffee, Juan is probably among the 13 million Colombians living below the poverty-line. He is cheap labour to a wealthy plantation owner, but like 66% of Colombian farmers, has no land of his own. That's because the richest 4% of the population controls over two-thirds of Colombia's productive farm land.

CASH CROPS

The situation in Colombia is characteristic of many Third-World countries. Land that was once used to feed local people now grows crops that are sold in other countries. It makes sense to the wealthy landowners because they can make more money selling coffee beans in Europe and North America than they can selling lima beans to the local peasants. It makes sense to many governments because they desperately need the cash earned on export crops to service their foreign debt. It makes little sense to people like Juan Valdez who can't eat coffee and often can't afford food that must then be imported at world prices.

World prices hurt people like Juan particularly hard in recent years. The economies of most developing nations are almost entirely based on producing raw commodities (agricultural products such as coffee; minerals; and forest products) for export. Commodity prices fell dramatically in the 80s. In 1987, average prices were only 57% of what they were in 1980, and 52% of what they were in 1965. Falling export prices cost Colombia 500 million dollars in 1989 alone. While export prices dropped, the cost of importing manufactured goods from industrialized nations (like farm equipment and fertilizers needed to produce commodities) rose steadily. Both governments and landowners in developing countries are hurt by this relative trade deficit, and their losses are passed on to Juan Valdez in the form of fewer services and lower wages.

Juan's predicament raises many questions: why have commodity prices fallen; why don't developing countries do more processing instead of relying on raw materials; and how did developing countries accumulate such high debts to begin with? The answers to all these questions are related.

EXPORT PRICES

Export prices are set by the old rule of supply and demand. Coffee is a product that is in high demand on world markets. If Colombia were the only nation producing it, prices would be higher. However, encouraged by World Bank and IMF financed development schemes, and under severe pressure to pay creditors, several Third World countries now grow coffee beans for the export market. By competing against each other they ensure lower prices. There is little competition among buyers because only three multinational corporations control over 75% of the international trade in coffee.

TRADE BARRIERS

Though prices paid to producers have fallen, the savings aren't always passed on to consumers. Commodities such as coffee beans are usually transported raw to North America or Europe where they are processed, packaged and finally sold at prices more than 10 times those paid to the grower. Developing countries would earn more money if they did more of the processing themselves, but two things work against this strategy. One is that foreign owned subsidiaries often control the production of Third World resources and are prepared to sell to parent companies at low prices. The second reason is that many industrialized nations have discriminatory trade barriers against Third World finished products. For example, Canada imposes very few quota restrictions on agricultural products not in competition with our own, but the more processing is involved, the more tariffs rise. The coffee beans hand-picked by Juan Valdez can enter Canada tariff-free, but once roasted they face a levy of 4.41 ¢/kg. The tariff rises to 15.43 ¢/kg if the beans are processed in Colombia to make instant coffee. Often companies from the Third World simply cannot afford to export finished products.

> **"Juan — or at least the image of him, his mule and a mountain backdrop — is a registered trademark."**

INTERNATIONAL DEBT

As prices for their exports fall and the cost of imports rise, developing nations are further debilitated by overwhelming foreign debts. Third World debt now stands at 1,300 billion U.S. dollars. The annual interest payments alone amount to almost $200 billion U.S. How did this happen? In the 1970s a number of western bankers were eager to invest a surplus of 'petrodollars' put in their hands by oil-rich OPEC countries. At the time, commodity prices were relatively high and huge loans were made to finance the 'modernization' of Third World economies. In the case of agriculture, this meant encouraging more countries to produce export crops (such as coffee), and employing new methods that substantially increased crop yields but required huge inputs of fertilizers and pesticides, as well as machinery — all of which had to be bought from industrial states. With more countries producing higher yields of the same crops, prices of those crops went down. Yet developing countries were now dependent on manufactured inputs, the price of which continued to rise. And so rose the debt.

The tragedy of debt is that it swallows up a large proportion of the resources which might otherwise be available for investment in human development. Through Structural Adjustment Programs (a series of austerity measures imposed by the World Bank and the IMF as a condition for further loans) public spending on education, health care and social services are cut, and currencies are devalued which further reduces people's spending power. Though the Juan Valdez's of the world receive few (if any) benefits from billion dollar loans, they and their children are the ones that ultimately pay for their nation's debt. According to UNICEF, "the currency they are paying with is their opportunity for normal growth, their opportunity to be educated, and often their lives."

HOW YOU CAN HELP

So what can you do to help people like Juan Valdez? One tangible way you can help is to buy coffee and other Third World products from an Alternative Trading Organization (ATO). There are about 40 ATOs worldwide, marketing mostly crafts, foods and textiles. ATOs work closely with farmers and artisan groups, paying them a fair price for their products and encouraging them to do more refining, packaging and transportation themselves. (In Canada, look for Bridgehead products in retail stores or call 613-567-1455 for a free catalogue.) Even the people who run Alternative Trading Organizations admit however, that their contribution is only a drop in the ocean. Any real improvement in the lives of people like Juan Valdez will require far-reaching political and economic changes on a global scale.

Sources: Third World Guide 91/92; Corporate Culture — "Old Habits Die Hard", South Magazine, February 1991; State of the World 1990; State of the World's Children 1991.

LOOK!

For every one dollar received in aid and loans from the West, the Third World gives back two.

- World Vision

Source: *World Food Update*, 1991.

INTERDEPENDENCE DEVELOPMENT DISPARITY

THE NORTH *listens*

*To think
of the poor nations
of the South
only as dependents
of the rich North
is to see everything
backwards*

The berries of the Endod plant could provide the solution to the Zebra mussel problem in the Great Lakes.

IDRC

We in the North are heavily dependent on the people of the South — and we're likely to become more so.

One estimate suggests that 180,000 jobs were lost in Canada in the 1980s, because nations in the South could no longer afford to buy the goods we make. If this situation doesn't change, a further 140,000 jobs could be gone by the turn of the century.

The economic underdevelopment of the South affects us in other ways.

The drug trade in our cities and towns is growing, in part because of conditions in the South. Farmers unable to make a living out of traditional crops are turning to growing opium poppies, marijuana, or coca plants. As the supply has gone up, the street prices have come down, causing a rapid growth in the business.

Democratic governments in the South are having a tough time providing even basic social programs for their people. This makes it easier for those who advocate violence and terrorism to be seen as a credible alternative. The bombing of Air India flight 182 out of Toronto killed 280 Canadian citizens. It was the direct result of political turmoil in the South.

But, there is a more positive side to our relationship with the South.

In many cases, our lives depend on the South. Thousands of children in the North now lead healthy, happy lives thanks to the South. The rosy periwinkle is the source of a drug that is used to treat childhood leukemia. And, the rosy periwinkle comes from the tropical forest of Madagascar. The South provides us with other benefits. A plant from Ethiopia, the Endod, looks as though it may solve the problem of zebra mussels that is plaguing the Great Lakes. The mussels, which breed at a phenominal speed, are clogging up the water intake pipes of factories and utilities. The East African plants produce a toxin that kills zebra mussels but leaves other life forms unharmed.

Potentially, there are many more solutions to Northern problems that will be found in the South. More than half of the genes of plants used in the North to improve agricultural crops and develop medicines come from the South. Perhaps, an as yet undiscovered plant in the Amazon rainforest holds the cure for AIDS. But, that plant may be in danger of becoming extinct as its habitat is destroyed by poverty-stricken peasants in need of land on which to grow food. And the scale of the threat is shown in the fact that the Amazonian forest alone is home to more species than any other ecosystem on Earth. More than 25% of the drugs used in modern medicine are based on plants, most of them

SLAVE MARCH

Last February, dozens of former child slaves took part in a protest march to India's capital, New Delhi. It's said that some progress is being made in reducing the slavery of children on the Indian sub-continent. Children are forced to work in the country's leather working, gem polishing, and cigarette making industries. *The Times of London* reports that: "practically every hand-woven carpet from India, Pakistan, Nepal, and Bangladesh is made partly or wholly by children, many of them bonded."

DataBank

Number of illiterate people worldwide
who are men: 350 million
who are women: 600 million

Average number of years women live longer
than men in the developed world: seven
in Asia and Africa: two to three years

Life expectancy for someone born in Australia: 77
in Papua New Guinea: 54
in Sierra Leone: 42

Percentage of rural population with access to
safe drinking water in Barbados: 99
in Uganda: 12

Average daily calorie intake for someone in Canada: 3,447
in Bangladesh: 1,925

Percentage of married couples using contraceptives in Canada: 73
in Nigeria: 6

Infant mortality per 1,000 live births
in Britain: 7
in Grenada: 44
in Malawi: 147

Estimated number of children worldwide who die each day
from hunger-related causes: 40,000

Estimated number of people in the world today
who are chronically undernourished: 780 million

Annual per capita meat consumption
in kilos in the United States: 115
in China: 22

Percentage of Canada's foreign aid budget
that is spent on Canadian goods and services: 65

Percentage of Canadians in a 1991 CIDA survey who said they believed
we have a moral responsibility to help the Third World: 85

native to the South.

And, when it comes to medicine we can learn from the South. For decades, the standard treatment for people suffering from tuberculosis was to isolate them in places called sanitoriums. This was costly and hard on the patients who were separated from their families and friends. However, a study done in the Indian state of Tamil Nadu found that the isolation wasn't necessary. Patients cared for at home healed just as well as those kept in a sanitorium and without increasing the risk of infection among other family members. This led to huge health care savings in both the South and the North.

A number of other medical techniques have found their way into the North from the South. The limited means of countries in the South have forced them to find lower-cost solutions to problems. As health care systems in the North run into a funding crisis, some of these Southern solutions will be put to use in Northern hospitals.

One has come from Bangladesh. Researchers in that country developed a simple treatment for the dehydration caused by diarrhea. Some cereal, salt, and boiled water is all that's required to defeat the world's number one killer of children. But, it's not just useful in the South; North Americans spend $1.1 billion a year on intravenous treatment for dehydrated children. The use of the Bangladeshi treatment could dramatically cut this expense.

Canadians have learned much from the South, there is much more yet to learn.

SUGGESTED ACTIVITIES:

1. Discuss the following statement: "Poverty does not equate with stupidity."

2. Ivan Head was for many years president of Canada's International Development Research Centre. He believes people in the North need to learn a little humility. "Northern arrogance is one of our main difficulties at the present time. We are so self-confident that we assume that...our way of doing things, our own industrial advancement, should be the model for others.

"This is arrogant because it's wrong, totally insensitive to the great strengths of other cultures, and because it does not recognize or reflect the peculiar geographic and historical circumstances of individual countries." Discuss.

K. VEERASINGAM

DISPARITY

ACTIVITY

Afrik: A Simulation on Choosing a Path for Development

This simulation game is based on Tanzania's experience. Students should not, however, know this until after the simulation. By understanding the Tanzanian situation at the time of independence, and by trying to work through some of the development decisions with which the members of Tanzania's first government were faced, students come to a greater appreciation of the different models of development, and some of the difficulties in planning development.

Time: one class period

Materials: felt pens
newsprint
class sets of "Student Handout #1: Afrik: A Simulation on Choosing a Path for Development" and "Student Handout #2: Tanzania: Grassroots Development"

Activity

1. Allow students to read over "Student Handout #1: Afrik: A Simulation on Choosing a Path for Development."

2. Divide students into seven groups and assign them to the different ministries.

3. Have students work through the exercise as outlined in the student handout.

4. Have a final discussion on the type of political structure this country would have.

5. At the end of the period, tell the students that the country in question, in all respects except for the fact that Afrik is an island, is Tanzania. Ask them to read "Student Handout #2: Tanzania: Grassroots Development" to see how closely their suggested policies followed those adopted by Tanzania following independence.

Source: *The Africa File*, VIDEA, 1989.

Student Handout #1

AFRIK: A Simulation on Choosing a Path for Development

The year is 1961. Your country, Afrik, has just achieved independence from a colonial power. You are part of a committee set up to guide one of the seven cabinet ministers of the newly-elected government. You will advise him or her on what policies should be instituted in order for the country to develop in ways which you consider appropriate. He or she will in turn try to reach consensus with the rest of the cabinet on what policies should be instituted. You may be asked to provide back-up advice during this cabinet meeting.

First, read through the information on your country:

AFRIK: Facts & Figures

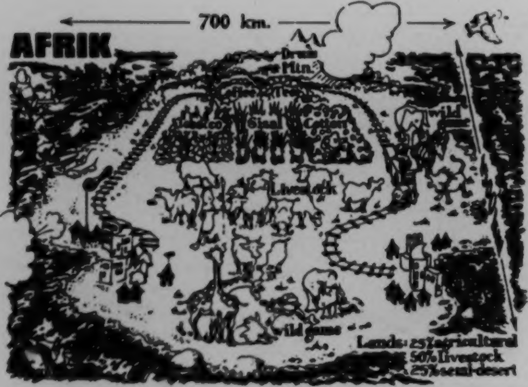
LAND: Afrik is a large island lying off the east coast of Africa at the equator. It is 945,000 sq. km. in area, or roughly the same size as B.C. The terrain is generally flat except for highlands around Drum Mountain, a dormant volcano.

CLIMATE: Afrik is generally hot and dry year round with two short rainy seasons in April/May and Nov/Dec. Cooler and wetter conditions are found in the highland area around Drum Mountain.

RESOURCES: Fish, agricultural land (25% of land area) and cattle ranching (50%), plus "tourist resources" of wild game and tropical beaches. There are no known mineral deposits of any significance.

PEOPLE: 13 million, belonging to over 100 small tribes. All speak a common African language in addition to their tribal languages. Most live in scattered homesteads engaging in subsistence fishing and farming. A small number are nomadic livestock keepers. Others are employed as labourers on agricultural plantations.

As a result of the recent colonial experience, self respect and pride in local culture is at a low level. Literacy level is about 5%. Christianity, Islam and tribal religions each claim about one-third of the population. A very small educated African elite is beginning to form in the wake of the departing colonial civil servants.



ECONOMY: Afrik is one of the poorest countries in the world with a per capita income of less than $100 a year.

Major food crops are fish, corn, sorghum, cassava, rice and beans. Major cash crops are coffee, cotton, sisal, tea and tobacco.

Given Afrik's reliance on exports of low-priced agricultural products, foreign exchange is in short supply. However, given the sizeable market and low-cost labour force, many private companies from Europe and North America have shown interest in investing in Afrik.

INFRASTRUCTURE: There are two harbours with railroads connecting them to the highland area. A road network exists but all roads outside of the towns are gravel.

There are a few small factories in the capital city and the other ports.

SERVICES: Medical services are minimal in towns and are virtually non-existent in the rural areas.

Primary schools can handle only 25% of school-aged children. Secondary schools can take a tiny fraction of the graduates of primary schools. Curriculum is a copy of that of the colonial power which has just left.

A small army and police force were inherited from the colonial administration.

Second, divide into committees:

You will be assigned one of the following ministries. From your committee, choose the cabinet minister who will represent you at the cabinet meeting. Then draw up, in brief point form, a list of the policies which your ministry thinks should be adopted. Write these out on a large sheet of newsprint for class viewing.

Ministry of **EDUCATION**:

★ Will you build any value system into the educational program? If so, what values will you promote?

★ What are the goals of education? How do these relate to the economic and social goals you will set?

★ What priorities will you adopt in the teaching of skills?

Ministry of **SOCIAL ORGANIZATION**

★ Will you aim for a classless society?

★ Will you set a higher priority on rapid development or on social and economic equality?

★ Do you see competition or cooperation as the preferred basis for social organization?

★ How will you implement the goals you have set?

Ministry of **ECONOMIC DEVELOPMENT** (Internal)

★ Will you adopt a planned economy, a free enterprise system, or a combination of both?

★ Who will own the land?

★ What goals will you have for economic development?

★ What area of economic development will have first priority? Will industrialization be high on your list?

★ What incentives will be used to encourage participation in development?

★ Will you attempt to ensure economic equality? If so, how?

Ministry of **ECONOMIC DEVELOPMENT** (External)

★ How much foreign investment will you seek? Any limit on the amount?

★ For what kinds of development will you seek foreign aid?

★ What kind of foreign aid will you seek? (low-interest loans, grants, joint projects, etc.)

★ What development plans have you for repaying the loans?

Ministry of **HEALTH AND WELFARE**

★ What type of health programs will you plan?

★ What educational programs will you develop for training of medical personnel?

★ Will you encourage private practice or public control?

★ How will you provide for social welfare?

Ministry of **LABOUR**

★ Will you allow collective bargaining?

★ Will you allow strikes?

★ What participation in management will the workers have?

★ What incentives will workers have to improve production?

Ministry of **DEFENCE**

★ What decisions will you make about a defence establishment—standing army? militia?

★ What portion of the budget will be spent on defence?

Third, organize the cabinet meeting:

Cabinet ministers can either sit in a row facing the rest of the class (the class still divided into their ministry groups) or, if a larger space is available, in a large circle, with members of their ministry sitting behind them. In either case, ministers must be prepared to consult with their ministries at certain times in the discussion. The presentation proceeds as follows:

- minister presents his/her policies
- brief break while committees discuss how these policies will fit with the policies of their ministry, and advise their minister what policies to approve.
- discussion among the ministers
- amendments
- voting on adoption of policies (one vote for each minister; other ministry members don't vote)

When all the policies have been adopted, the cabinet ministers, after consulting with their committees, must decide one more thing: what form of government is most suited to carrying out these policies? (one party/ multi-party/ socialist or capitalist in orientation?)

TANZANIA: Grassroots Development

The Place: Tanzania, formerly the two British colonies of Tanganyika and Zanzibar.
The Time: 1967, three years after independence.
The Event: The ***Arusha Declaration***, in which Tanzania's president, Julius Nyerere, outlines a policy of egalitarianism (a classless society) and self-reliance for Tanzania.

- Primary education will focus on practical skills–agriculture and technical skills–and be cooperative, rather than competitive.
- Rural development is high priority. Farmers will be moved into central *Ujamaa* villages, where they will have educational, health, and agricultural services.
- Public officials must live on their government salaries; they cannot be shareholders or directors of private companies.
- Land is nationalized, along with some housing, banks, and industries.
- The emphasis is on distribution. The benefits of development must be shared by all.

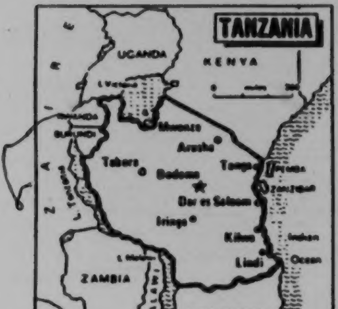
BASIC DATA

Population: 23 million
Area: 945,000 sq. km.
Urban/Rural Population: 14% / 84%
GNP per capita: $250
Income Distribution: Ratio between the top 20% and the bottom 20% of the population is 6:1.*
Average annual growth rate 1965 - 86 : -0.3%
Life Expectancy : 53 years IMR - 108 (from 138 in 1965)
Percentage gov't expenditure on
Defence - 13.8 Health 4.9 Education - 7.2
Daily calorie supply per capita: 2,316 (up substantially from 1965)
Babies with low birthweights: 12%
Education: Primary School: 72% (up from 32% in 1965)
Secondary School: 3% (up from 2% in 1965)

**OXFAM 1982 figures* *World Bank, World Development Report 1988*

How has Tanzanian development progressed since the Arusha declaration?

- By 1976, there were 7,650 ujamaa villages for 13 million of a total population of 15 million. Each village has an elected council to undertake tasks leading to village development. The mobilization of people into villages presented problems; many people didn't want to be relocated. The prices paid for farm produce are still not enough to encourage people to stay in their villages. Although 86% of the people are rural, urbanization continues to be a problem.
- The Tanzanian Health Service is government-run (all private practice was abolished in 1980), and consists mainly of a system of over 2,000 village dispensaries staffed by para-medical workers, backed up by district and regional clinics and hospitals. However, the lion's share of the health budget is still given to urban health services.
- The annual rate of growth has been slower than that of many other African countries; however, Tanzania feels that this is the price of attempting to maintain more control over their own development, rather than allowing foreign companies to control development.



Map: New Internationalist

There have been problems:

- Tanzania helped Ugandan exiles overthrow their dictator Idi Amin in 1979—a war which cost over half a billion dollars.
- Added to the cost of war was the increase in oil prices in the 70s, combined with a drop in export prices. This has led to a huge debt burden, and a slow-down of the economy. Recently, Tanzania has bowed to pressure by the IMF (International Monetary Fund) to re-value its currency, increase privatization, and open up its country to more foreign investment.

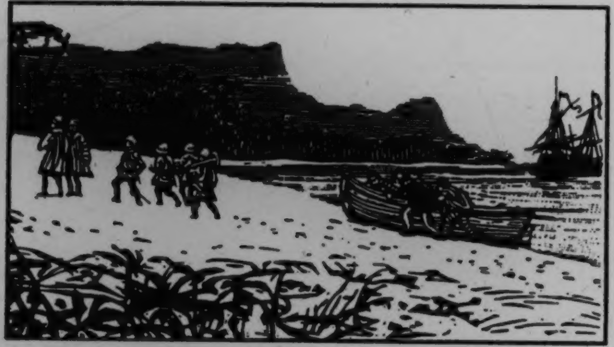
Tanzania has a one-party system, and real policy debate tends to take place within the party, rather than in Parliament.

(Information Sources: World Bank, World Development Report 1988; New Internationalist Nov/87; OXFAM Information Department, Tanzania, 1982)

DISPARITY

HISTORICAL DOCUMENTS

Timeline: Spain, Columbus and Native Americans



Approximately 13,000 B.C.: First known human beings live in the Caribbean.

Approximately 8 B.C.: The people who call themselves Taíno, or "men of good," arrive in the region. With great care for the earth, the Taínos are able to feed millions of people. No one in a community goes hungry. They play sports and recite poetry. They are great inventors and travel from island to island. One Spanish priest reported that he never saw two Taínos fighting.

There are frequent skirmishes between Taínos and Caribs on nearby islands, but these threaten neither civilization.

1451: Columbus is born probably in the Italian port city, Genoa. At the time of his birth, there may be as many as 70 to 100 million people living in what will one day be called the Americas. They are of many nationalities, with perhaps 2,000 different languages.

1453: Turks conquer Constantinople and the eastern Mediterranean, restricting land routes from Asia to Europe.

1455: Christian Castile [Spain] launches the re-conquest of territories governed by the Moors, who practice the Islamic religion, for eight centuries. There will be six invasions of Moorish Granada, in southern Spain, between 1455 and 1457.

1471: About this time, Columbus first goes to sea on a Genoese ship.

1483: King Ferdinand and Queen Isabella launch the Spanish Inquisition to root out Jews who had converted to Christianity but still practice Judaism. Many hundreds will be tortured and burned to death.

1484: Columbus first presents his idea to the king of Portugal for reaching the Indies by sailing west. The plan is rejected, not because the king's advisors don't believe the world is round, but because they think Columbus's estimate of the distance is way too small.

1486: Columbus first proposes a western voyage to Queen Isabella, whose advisors postpone any recommendation.

1488: Columbus appeals again to the Portuguese king. At the same time, Bartolomé Dias claims Africa can be rounded by sea to get to the Indies. This eliminates Portugal's interest in looking for a westward route.

1490: Queen Isabella's advisors urge the queen to reject Columbus's proposal. But Isabella keeps Columbus on the royal payroll, offering him hope his proposal will eventually be granted.

Jan. 2, 1492: The Moors surrender Granada. Under the agreement, all Moors can stay in Spain, keep their property and practice Islam. (Ten years later Spain will demand that all Moslems convert to Christianity or be expelled.)

March 30, 1492: Ferdinand and Isabella order all Jews to leave Spain.

April, 1492: Ferdinand and Isabella agree to Columbus's westward voyage to the Indies. They also agree to his demands: 10% of all the wealth returned to Spain, the title of Admiral of the Ocean Sea, governor and viceroy of all the territory he discovers. All these titles are to be inherited by his heirs.

Aug. 2, 1492: Deadline for Jews to leave Spain. Between 120,000 and 150,000 are forced out, able to take only what they can carry. They must leave all their gold, silver, jewels and money for the King and Queen.

Aug. 3, 1492: Columbus departs from Palos instead of the port of Cadiz, which is filled with ships taking some 8,000 Jews into exile.

Oct. 12, 1492: Juan Rodriguez Bermejo, a sailor on the Pinta, shouts, "Land, Land!" Columbus later claims he first spotted land and thus will collect the lifetime pension promised. The ships arrive at the island, Guanahaní, where Columbus takes possession of the island for Ferdinand and Isabella. Columbus receives presents from the people he encounters and gives them some red caps, glass beads, and "many other things of little value."

The first thing he tries to ask the people is "if they had gold."

October 14: Columbus's thoughts turn to slavery: "... When Your Highnesses so command, they [the Indians] can be carried off to Castile or held captive in the island itself, since with 50 men they would be all kept in subjection and forced to do whatever may be wished."

November 12: Columbus kidnaps 10 Taínos: My men "brought seven head of women, small and large, and three children."

November 17: Two of his captives escape.

December 9: Columbus sails into the harbor of the island the Taíno people call Bohio. Its plains are "the loveliest in the world" and remind Columbus of Spain. He calls the island Española.

October/November/December: Columbus's every move is determined by where he believes he can find gold. On December 23 he writes in his journal: "Our Lord in His Goodness guide me that I may find this gold, I mean their mine, for I have many here who say they know it." Still, by mid-December Columbus has found very little gold.

December 25: Columbus's ship, the Santa Maria, hits rocks off Española. He is forced to abandon it. The Taíno cacique (leader), Guacanagarí, weeps when he hears of the shipwreck. Taínos help unload the ship "without the loss of a shoe string." "They are," Columbus writes, "a people so full of love and without greed... I believe there is no better race or better land in the world."

December 26: Realizing he will have to leave men behind, Columbus orders a fort and tower built. He writes that it is necessary to make the Indians realize that they must serve Spain's king and queen "with love and fear."

January 2, 1493: Columbus prepares to leave Bohio. He leaves behind 39 men and orders them "to discover the mine of gold."

January 13: First reported skirmish between Spaniards and Indians: After landing on an island to trade for bows, Columbus writes that many Indians prepared "to assault the Christians and capture them." The Spaniards "fell upon" them, "they gave an Indian a great slash on the buttocks and they wounded another in the breast with an arrow." Columbus believes that these people were "Carib and that they eat men [though he offers no evidence]." He regrets he didn't capture some to take back to Spain.

February 15: Columbus returns with relatively little of value. In a letter written aboard ship, Columbus lies, saying that on Española, "there are many spices and great mines of gold and of other metals."

Mid-April: Columbus welcomed by Ferdinand and Isabella. They begin planning his second voyage. Of the six Indians brought to Spain, one would stay and die in two years. The others would leave with Columbus for Española and three would die enroute.

May 28, 1493: The king and queen confirm that Columbus, his sons and his heirs will be Admiral and Viceroy and Governor of the islands and mainland discovered "now and forever."

Approximately September/October 1493: The men left behind at La Navidad brutally mistreat the Taínos. They steal, take slaves and rape women. In response, the Taíno cacique, Caonabó, kills all the Spaniards on the island.

Sept. 25, 1493: Columbus's second voyage begins. His fleet includes 17 ships and between 1200 and 1500 men (no women). Pressure is high for Columbus to make good on his promises. At least some of the money to finance the voyage comes from wealth taken away from Spanish Jews.

November 3, 1493: Columbus lands on Dominica. On Guadeloupe, his men go ashore "looting and destroying all they found," according to Columbus's son, Fernando. They capture 12 "very beautiful and plump" teenage Taíno girls.

Mid-November: Columbus's crew trap a small group of Caribs in a harbor at what is now St. Croix. In defense, the Indians shoot arrows at the Spaniards, killing one and wounding one. The Indians are caught, and one is horribly mutilated, then killed, by the Spaniards.

November 28: Columbus finds the fort at La Navidad burned.

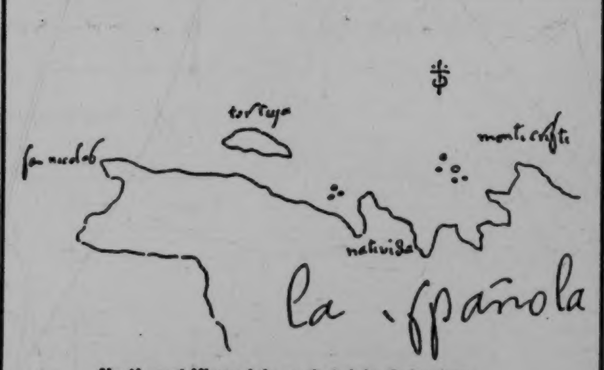
Early February, 1494: Columbus sends 12 of the 17 ships back to Spain for supplies. Several dozen Indian slaves are taken aboard — "men and women and boys and girls," he writes. He justifies this by writing that they are cannibals and thus slavery will more readily "secure the welfare of their souls."

Columbus recommends to the king and queen that supplies needed in the Indies could be paid for in slaves, "well made and of very good intelligence," and that slave shipments could be taxed to raise money for Spain. Spanish priest Bartolomé de Las Casas later writes that claims of cannibalism are used to "excuse the violence, cruelty, plunder and slaughter committed against the Indians every day."

Feb/March: In Isabella, Spaniards are dying of disease, and there is less food everyday. Columbus uses violence against Spaniards who disobey his orders to work. Any Spaniard found hiding gold is "well whipped." Colonist Michele de Cuneo writes that "Some had their ears slit and some the nose, very pitiful to see." Many blame Columbus, governor of the island, for their problems. Demoralized, many want to leave.

Late March/early April: Columbus is told that Indians are leaving their villages and that the cacique, Caonabó, is preparing to attack the fort at Isabella. Las Casas writes that Columbus "ordered Alonso de Hojeda to lead a squadron by land to the fort of Santo Tomas and spread terror among the Indians in order to show them how strong and powerful the Christians were."

April 9, 1494: Hojeda takes 400 men inland, captures a cacique and some relatives, accuses one of theft and has his ears publicly



Northwest Hispaniola, a sketch by Columbus

cut off. When Hojeda returns to Isabella with these and other prisoners, Columbus orders a crier to announce their public decapitation. Las Casas comments, "What a pretty way to promote justice, friendship, and make the Faith appealing — to capture a King in his own territory and sentence him, his brother and his nephew to death, for no fault of their own!"

April 24, 1494: Columbus leaves Isabella to seek the mainland of the Indies.

Spring 1494: Columbus explores the coast of Jamaica. Andres Bernaldez, accompanying Columbus, writes of the island's "extreme beauty." Columbus sets loose a vicious dog against the Indians. Bernaldez writes that it "did them great damage, for a dog is the equal of 10 men against the Indians."

June 12, 1494: Columbus, off the coast of Cuba, believes he has reached the mainland. The next day he begins his return to Española.

September 14: Columbus reaches the southern coast of Española. Instead of returning to Isabella, Columbus heads to Puerto Rico to raid for Carib slaves. However, he becomes ill and his officers return the ships to Isabella.

November 1494: Returning to Spain, mutineers against Columbus complain to the king and queen. They say there is no gold and that the enterprise is a joke.

February 1495: Columbus must be desperate to prove that his "enterprise" can be profitable. He rounds up 1600 Taínos — the same people he had earlier described as "so full of love and without greed." Some 550 of them — "among the best males and females," writes colonist Michele de Cuneo — are chained and taken to ships to be sent to Spain as slaves. "Of the rest who were left," writes Cuneo, "the announcement went around that whoever wanted them could take as many as he pleased; and this was done."

1495: Columbus establishes the tribute system. Every Taíno, 14 or older, is required to fill a hawk's bell full of gold every 3 months. Those who comply are given copper tokens to wear around their necks. Where Columbus decides there is little gold, 25 pounds of spun cotton is required. The Spaniards cut the hands off those who do not comply; they are left to bleed to death. As Las Casas writes, the tribute is "impossible and intolerable."

Columbus will soon replace the tribute system with outright slavery, though the Queen will rule that Indians forced to work must be paid "wages." It is called the encomienda system, in which colonists are simply granted land and numbers of Taínos.

March 24, 1495: Columbus, and his brothers Diego and Bartolomé, who had arrived earlier, send an armed force to the mountains to put down Taíno resistance to Spanish brutality. The force includes 200 soldiers in full armor, 20 vicious dogs and 20 mounted cavalry. The Spaniards confront a large number of Taínos in a valley 10 miles south of Isabella, attack them and, according to Columbus's son, "with God's aid soon gained a complete victory, killing many Indians and capturing others who were also killed."

October 1495: Responding to reports of Columbus's misrule, the king and queen send an investigator to Española.

March 1496: Columbus departs for Spain. Two ships make the journey. Onto them, Columbus forces 30 Taíno prisoners, including the cacique, Caonabó, who led the first resistance to Spanish rule in Española. It takes 3 months to make the voyage. Caonabó dies enroute; no one knows how many others also die. Columbus arrives and awaits an answer from the king and queen to his request for a third voyage.

July 1496: Ferdinand and Isabella agree to see Columbus. He sets out for Burgos with his Taíno slaves. Columbus promises to locate the mainland so that it will come under Spanish rather than Portuguese control. The king and queen will not agree to Columbus's plans for almost two years.

May 30, 1498: Columbus's third voyage begins. Three ships head directly for Española, another three, with Columbus, travel farther south.

July 31, 1498: Columbus sails past and names Trinidad. He saw what is today Venezuela, but didn't realize that it was the mainland.

Mid-August 1498: Columbus lands in Española. The admiral finds a rebellion against his brothers' rule. He backs down and offers amnesty to anyone who will return to Spain or will accept free land.

1500: By now the Spaniards have established at least seven forts in Española and at least 340 gallows.

August 1500: The king and queen, upset over the negative reports of Columbus's bad government, though not his mistreatment of Taínos, sends a commissioner to take charge in Española. The commissioner arrives amid another uprising against the Columbus brothers. He arrests them and in October sends them to Spain for trial.

Late October: Columbus arrives in Cadiz in chains. A few months later, he presents his case to the king and queen. He demands he be reinstated governor. He will make one more voyage but will never regain his power.

May 20, 1506: Columbus dies in Valladolid, Spain.

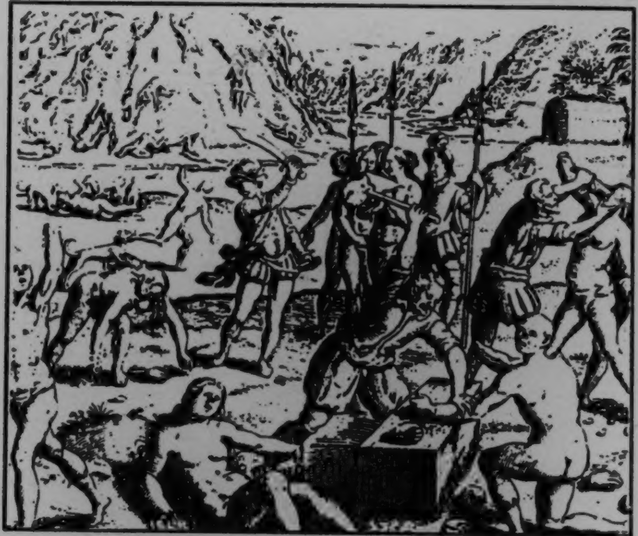
1542: Bartolomé de las Casas writes that a mere 200 Taínos still live in Española. One scholar recently estimated that perhaps more than 3 million Taínos lived there when Columbus first arrived. ☐

Compiled by Bill Bigelow

Sources: Cecil Jane, *The Journal of Christopher Columbus*; Benjamin Keen, ed., *The Life of the Admiral Christopher Columbus by His Son Ferdinand*; Hans Koning, *Columbus: His Enterprise*; Bartolomé de las Casas, *History of the Indies*; Milton Meltzer, *Columbus and the World Around Him*; Samuel Eliot Morison, *Admiral of the Ocean Sea*; Kirkpatrick Sale, *Conquest of Paradise*.

Source: ***Rethinking Columbus*, a special edition of *Rethinking Schools Newspaper*, 1001 E. Keefe Ave., Milwaukee, WI 53212.**

For the Love of Gold



Spaniards chopping off the hands of Indians who failed to meet the gold dust quota.

One thought preoccupied Columbus after he landed on the islands of the Caribbean. Gold. Following are entries from his journal for his first voyage which underscore this preoccupation and expose the profit-motives which guided his journeys.The excerpts are from The Journal of Christopher Columbus, *translated by Cecil Jane.*

October 13, 1492: And I was attentive and labored to know if they [the Indians] had gold, and I saw that some of them wore a small piece hanging from a hole which they have in the nose, and from signs I was able to understand that, going to the south or going round the island to the south, there was a king who had large vessels of it and possessed much gold.

October 16: This island is very large, and I am resolved to round it, because as far as I can understand, there is in it or near it a gold mine.

October 17: I desired to take the route to the south-south-east, because in that direction, as all the Indians whom I have with me say and as another indicated, towards the south, lies the island which they call Samoet, where there is gold.

October 19: Tomorrow I wish to go so far inland to find the village and to see or have speech with this king, who, according to the signs which these men make, rules all these neighboring islands and is clothed and wears on his person much gold.

October 21: According to whether I shall find a quantity of gold or spices, I shall decide what is to be done.

October 23: I see that here there is no gold mine... I say that it is not right to delay, but to go on our way and to discover much land, until a very profitable land is reached.

November 12: So Your Highnesses should resolve to make them Christians, for I believe that, if you begin, in a little while you will achieve the conversion of a great number of peoples to our holy faith, with the acquisition of great lordships and riches and all their inhabitants for Spain. For without doubt there is a very great amount of gold in these lands, so that it is not without reason that these Indians, whom I carry with me, say that there are places in these islands where they dig gold and wear it around their necks, in the ears, and on the arms and legs, and that there are very large bracelets, pearls of great value and an infinite amount of spices.

December 3: Whatever they [the Indians] have they give at once for anything that may be given to them, without saying that it is little, and I believe that they would do so with spices and gold, if they had any.

December 12: I had given orders that they [my men] should take some [Indians on Española], treat them well and make them lose their fear, that some gain might be made, since, considering the beauty of the land, it could not be but that there was gain to be got.

December 23: Our Lord in His Goodness guide me that I may find this gold, I mean their mine, for I have many here who say they know it.

December 29: There is so much [gold] and in so many places, and in this island of Española itself that it is a wonder.

January 6, 1493: Sovereign Princes, I realize that Our Lord miraculously ordained that the ship should remain there [at La Navidad], because it is the best place in all the island [of Española] for forming a settlement and nearest to the mines of gold."

January 10: More honor and favor ought to be done to the people [on Española], since in this island there is so much gold and good land and spices. ❐

Source: ***Rethinking Columbus*, a special edition of *Rethinking Schools Newspaper*, 1001 E. Keefe Ave., Milwaukee, WI 53212.**

DISPARITY

ACTIVITY

A World In Jeopardy???

THIS IS A WORLD IN JEOPARDY. Six categories test your knowledge of hunger and poverty issues. A World in Jeopardy provides the answers; you are challenged to ask the questions. (For example, in the category 'Environment', the answer might be: "This has a hole in it larger than the United States." The correct question would be "What is the ozone layer?) While World in Jeopardy may bare a resemblance to a certain game show, it is no trivial pursuit. The winner doesn't get to keep the cash; the runners up don't win prizes. What players do get is a provocative introduction to some very complex and urgent issues facing our world. No one can expect you to have all the answers. The best strategy for a world in jeopardy is to ask the right questions.

Numbering Numbers	The Poverty Trap	Women and Development	Who Owes Who?	Food Aid, Band-Aids & Lemon-Aid	Action
This condition afflicts between 500 million and 1 billion people	In many Third World Countries 5% of the people own 75% of this	40% in Latin America, 60% in Asia and 75% in Africa	Developing nations owe this much to banks and governments in industrialized countries	There are more of these in Canada than outlets of any single grocery or restaurant chain	Increasing this decreases birth rates
33 billion dollars over the next 20 years	This results in more deaths in Canada each year than Cancer	From 14 to 18 hours a day	200 billion dollars a year	This resulted when a few rock stars decided to do something about world hunger	These cut cost by producing and preparing food in bulk
A third of a million children go blind each year for lack of this	For lack of this, the poor have no energy for work; they have no money to buy it	In 1985, this many more boys than girls were in primary and secondary school	Industrial country trade barriers cost developing nations this much money every year	Welfare rates across Canada fall anywhere from 16% to 78% below this	This bank' loans money to peasants
17 million hectares a year	Children from low income families are more than twice as likely to do this than are other kids	65.7% in 1986	85 developing countries spend more servicing their debt than on these two basic services	Projects financed by this international body forcibly displaced 23 000 people from Singrauli, India	This group successfully fought a $50 cutback to welfare recipients in B.C.
1.5 million in 1990	One in four adults in Canada is this	Two out of three governments didn't have any in their executive councils in 1985	UNICEF calls them "a rearranging of the furniture inside the debtors's prison"	Despite the austerity program, the government of Ivory Coast built a larger than life replica of this	Ensuring that all people at all times have both physical and economic access to the basic food they need

DISPARITY

ACTIVITY

World In Jeopardy: The Questions to the Answers

Numbering Numbers

1. What is Hunger? (State of the World 1990, Worldwatch Institute)
2. What is the cost of not helping low-income children in Canada stay in school? (Senate report on Child Poverty, 1991)
3. What is Vitamin A? - A 2 cent Vitamin A capsule every six months could prevent it (State of the World's Children 1991, UNICEF)
4. What is the rate of deforestation in the tropics? (FAO)
5. What is the number of people in Canada who used food banks at least once? (Canadian Association of Food Banks)

The Poverty Trap

1. What is land? (Exploding the Hunger Myths, Food First)
2. What is poverty? (Ontario Medical Association - submission to the Ontario Social Assistance Review Committee, January 9, 1987)
3. What is food? (Worldwatch Paper 92, Worldwatch Ins)
4. What is drop out of school? (Canadian Fact Book on Poverty, 1989)
5. What is functionally illiterate? (Southam Survey of Literacy in Canada, 1987)

Women and Development

1. What is the percentage of agricultural work done by women? (World's Women Data sheets, UN 1985)
2. What is the average work day of women in the Third World? (World's Women Data sheets, UN 1985)
3. What is 80 million? (Women: A World Survey 1985 - Ruth Savard)
4. What is the poverty rate in Canada among single parent families headed by women? (Canadian Fact Book on Poverty 1989)
5. Who are women? (Women: A World Survey, 1985)

Who Owes Who?

1. What is 1.3 trillion dollars? (State of the World's Children 1991, UNICEF)
2. What are the interest payments on that debt? (State of the World's Children, 1991, UNICEF)
3. What is 50-100 billion dollars - due to lost sales and depressed prices? (Third World Guide 91/92)
4. What are education and health care? (World Development Report 1989, World Bank)
5. What are Structural Adjustment Programs?

Food Aid, Band-Aids & Lemon-Aids

1. What are food banks? (CAFB presentation to House of Commons Sub-Committee on Child Poverty, 1991)
2. What was Band Aid?
3. What is the poverty line? (National Council of Welfare)
4. What is the World Bank? ("Probe Alert" - May 1990, Probe International)
5. What is St. Peter's Basilica?

> **Poverty degrades not only those who suffer from it but also those who tolerate it. The time has come for a real attack on poverty.**
>
> —Gro Brundtland

Action

1. What is education of women and girls?
2. What are collective kitchens?
3. What is the Grameen Bank?
4. What is End Legislated Poverty?
5. What is food security?

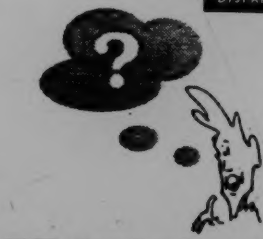
Source: *World Food Update*, 1991

DISPARITY

WHAT IS HUNGER?

Questioning hunger:

who, what, where, when, why & how?



Graphic: Alexa Fde, VIDEA

WHO? Hungry people are poor people, those who simply cannot afford a nutritionally adequate diet. Estimates of how many are hungry range from 500 million to 1 billion people. Poor people aren't all the same, but statistically they share a number of common traits. In the developing world, the poor are overwhelmingly illiterate, which links their access to information and ideas that could help them escape poverty; they are often distinct in race, tribe, or religion from dominant wealthy groups; they are slightly more likely to be female than male; and they are much more likely to be children (of the 20 million people who are believed to die each year from hunger-related causes, 14 million are children — 40,000 every day). The profile of poverty in Canada reflects similar patterns: People with literacy problems are twice as likely to be unemployed as other adults, and many times more likely to receive social assistance; poverty is worse among natives than it is among the rest of Canadians; families led by women are more than four times more likely to be poor than families led by men; and 17.6%, or 1 in 6 Canadian children are poor.

WHAT? Hunger is a food intake below the minimum energy requirement for a healthy body and a healthy, active life. (The average adult needs 2000-2700 calories a day.) The short term health effects of hunger are not severe. When allowed to continue over a long period of time it becomes under-nutrition — a chronic state of hunger that results in diminished physical and mental development, weakness, susceptibility to disease ... and even death.

WHERE? While the worst cases are in the developing world, hunger is also evident here in Canada. The Canadian Association of Food Banks predict that 2.1 million Canadians will need emergency food assistance in 1991.

WHEN? Hunger is not a new phenomenon. Some would argue that there has always been hunger and there always will be. Yet in the decades following the Second World War, concerted international efforts actually reduced substantially the percentage of people who were hungry and poor. In the past decade however, the rate of improvement in some countries has stalled while the situation in others has become even worse. Since 1980 malnutrition is on the rise, life expectancy is falling and infant mortality is up in many 'developing' countries. On the whole, 43 developing nations in Africa, Latin America and Asia finished the decade poorer. Even in rich countries like Canada, poverty increased during the eighties. The wildfire growth of food banks is testimony to that fact. Edmonton was home to the first in 1981; today there are 1200 emergency grocery programs and 500 meal programs in 250 communities across the country.

WHY? If people go hungry in Canada it is certainly not for lack of available food. Less obvious but just as true, is the fact that every year, world harvests produce more than enough food to meet the nutritional needs of every human being on Earth. Yet 57,000 people die every day as a result of hunger. Why? Because they are poor. People are poor because of grossly inequitable distribution of land and wealth, and because they lack the political power to change how resources are directed.

HOW? Can hunger and poverty be overcome? As the true experts on poverty, poor people around the world have banded together to develop creative solutions to improving their lives. Despite their successes, the challenge of ending poverty requires more than a piecemeal approach. Governments of all nations must explicitly direct resources towards aiding the people who need them most. Massive changes are needed to make the economies of countries, and especially the world as a whole, more equitable.

Sources: State of the World's Children 1991, UNICEF; "World Hunger 1989", FAO; State of the World 1990, Worldwatch Institute; "Presentation to House of Commons Sub-Committee on Child Poverty, 1991", Canadian Association of Food Banks.

Source: World Food Update, 1991.

FUTURE DEVELOPMENT DISPARITY

Eating simpler foods is good for the planet too!

Our food choices have an impact on the way the rest of the world's people live and die.

North America, with 7 percent of the world's population, consumes 40 percent of the world's food and energy resources. The demands we place on the world's finite natural resources contribute to world hunger.

People in affluent nations have the freedom and means to choose their lifestyles; people in poor nations do not. We can find ways to reduce our consumption of the world's nonrenewable resources; we can consume less food; we can choose to eat foods which use up fewer of the world's resources and we can, as consumers, demand local, organic foods which are not over packaged.

Voluntary simplicity involves a thousand small decisions related to food choices. The following outlines just a few.

Eat lower on the food chain

One major way to reduce the demands we make on world resources is to depend less on animal-based proteins and to use more plant-based proteins. Even one meal a week per person would make a difference.

Much rich cropland is used to grow animal feed instead of food for humans. Animals convert feed to edible animal protein at different rates. Chickens, for instance, require about 3 pounds of grain to produce 1 pound of meat, whereas cattle require 16 pounds of grain to do the same.

Vegetables are often nutrient rich and they demand far fewer of the earth's limited resources, measured in calories, than do meats.

Select unprocessed foods, grown locally

Unprocessed, in this sense, means with the nutrients left in, sugar and fat left out. You already know why you should select unprocessed, or whole foods for personal nutrition.

To appreciate why they are also good for the earth, and why buying locally is preferred, consider how potatoes grown far away might become a processed food, say potato chips, in your grocery store.

To make the chips, the whole potatoes are transported on fuel-burning trucks from the farm to the factory, where power-driven machines strip them of some of their parts (and some of their nutrients); other machines alter their shape and consistency; others add sugar, salt, and fat (each additive produced at its own factory); the mixture is cooked and dried in electric equipment; and still more machines portion out the finished potato chips into plastic bags (produced by other fuel-gobbling machines at other factories and trucked in).

Then the bags are put in boxes and hauled by still other fuel-burning trucks to the grocery store.

Now compare: you shop at a local farmers market and buy potatoes which you take home in your own bag. Not only is your own nutrition best served, but the cost to the earth's resources is immeasurably lower.

Even if the potatoes are brought in from the next country and sold in the grocery store, they are far preferable, in terms of their energy cost, to the potato chips. And even better for yourself and the environment if the potatoes were grown without the use of fertilizers and pesticides.

Organize or support a local food coop

Most supermarkets' first objective is to make money. Higher processed impulse items increase their profit margin: supermarkets make more money from sugared cereals, sodas, candy, and other end-of-aisle displays than from nutritious foods. In contrast, cooperatives are more responsive to their customers — they are owned by the consumers, so their is no conflict of interest.

They can offer bulk quantities of unprocessed foods for very little above wholesale prices and resist low-quality, jazzily packaged foods.

Making informed choices about the food we eat is a good place to start. As you read on, you'll find suggestions for other ways we green consumers can make a difference.

Information for this article was adapted from *Nutrition Concepts and Controversies*, by E. M. N. Hamilton, E. N. Whiteney, F. S. Sizer, 4th edition, 1988.

Source: *World Fod Update,* 1990.

Shopping for Justice

by Tania Janke

The majority of North Americans play little or no role in the production of their own food. Instead, our food is grown on land scattered throughout the world and is processed in many countries. This separation from the production of food has led to considerable ignorance and misunderstanding of the effect our current food system has on the majority of the world's people and on the environment.

The world produces enough food to feed all of its people... yet one billion people - one-fifth of the world's population - are malnourished. Those of us who live in the First World (one-fifth of the world's people) consume over half of the world's food.

Some economists predict that by the end of the century the global market will be dominated by, at most, 20 major firms. When only a few companies control this much of the market, they have access to the lowest prices for ingredients. This in turn means lower food prices for North Americans, as well as a wider variety of foods to choose from. We tend to view this as a benefit.

Unfortunately, however, these same multinational companies also have the power to bargain with governments to get around or compromise regulations, especially those designed to protect land, labourers and the environment. The production and trade practices of such transnational companies often result in the gross exploitation of land and people.

Brazil is a prime example of this exploitation. Presently, approximately 80% of Brazilian land is held by 5% of the population, and the amount of land owned by this wealthy minority could increase in this decade. Further, Brazil is the second largest exporter of food in the world... yet the nation's most immediate problem in 1987 was how to feed its own people.

The implications are tremendous. *Latinamerica Press*, September 10, 1992 issue, reports:

> As a result of the concentration of land in the hands of the few and inadequate agrarian laws, local campesinos resort to land invasions to obtain a parcel to farm. [Subsequently,] violence is reaching epidemic proportions in the Brazilian countryside as campesinos continue to invade land and landowners retaliate [through assassination (attempts)].

It is these same landholders, most of whom are connected to multinational companies, who export food to wealthy countries and who prevent Brazilians from owning enough land to grow food to support themselves.

It is a myth that the people who live in developing countries are hungry because their countries do not have enough land to support their populations.

New Internationalist magazine notes in its September 1985 issue: "There's little relationship between hunger and the availability of land. Holland has 1,117 people per square mile and Bolivia just 12, yet the Dutch are one of the best-fed people in the world and the Bolivian poor are among the world's most undernourished. We think of India as overpopulated yet it has 568 people per square mile, less than Britain's 583."

It is not the lack of land that causes hunger - it is the misuse or the mal-distribution of land.

Associated with the unjust distribution of land is the massive migration of rural people to the already overcrowded cities. Brazilians who are forced off their land, such as those in Brazil's rainforests, or who leave the inhuman working conditions of large agribusinesses, move to the cities in search of work.

They end up living on the outskirts of urban centres which do not have the infrastructure to support their rapidly growing populations. Moreover, rurally-raised people find it very difficult to secure jobs in the city as they do not have the education or training necessary for urban jobs. This contributes to the existence of vast slums in the cities, and to the growing number of street children.

It is obvious that the problems of urban poverty in developing countries such as Brazil often stem from the practice of multinational landholders (or agribusinesses), and we can see that the multinationals are the ones who have the ultimate power over existing unjust distributions. It is therefore urgent that we as consumers remember the power we have to force multinational businesses to become aware of their responsibilities.

Our Personal Responsibility

The connections between land, urban poverty and hunger cannot be ignored. Our part in the destructive and exploitative food system must be taken to task. If there is enough food in the world to feed all of the world's people, then we must correct the unjust distribution of food perpetrated by multinationals and by our greed for excess. World Food Update writes:

> The movement for change in the food system will not achieve much success unless many more of us become aware and active in the demand for change - in our own eating habits, in our local supermarkets and food co-ops, in our governments, and in agribusiness. As consumers, we have traditionally been a conservative force. We want cheap food and "convenience". It's time to look beyond narrow self-interest and recognize where our real interest lies: not in the continuing expansion of corporate power and manipulation, but in an ecologically sustainable food system that puts human needs ahead of private profit and market forces.

Canadians have the freedom and economic means to choose their lifestyles, which the people who live in poorer nations do not; if we are to empower others to be able to meet their own basic needs, we must change our lifestyles.

"Bioregionalism" is one way to participate in changing the policies and practices that affect people's access to food. Bioregionalists believe that communities living within a certain biographical or ecological zone are the best equipped to make decisions about the management, preservation, and development of their regions.

Practically speaking, this means that consumers should, when possible, buy locally-produced foods to support their regional agriculture. This not only minimalizes the controlling power of large multinationals by encouraging smaller farming practices, but it also is less energy intensive (reducing the quantity of fossil fuels - oil and gas - which would be used in transporting foods thousands of kilometres).

So what kind of foods can be considered "locally-produced"? Most bioregionalists believe that bioregions cannot be defined according to provincial boundaries, rather they should be defined according to major changes in vegetation, climate, rivers or lakes, altitude and soil types. However, each individual can educate him or herself and decide what radius or area they feel they can buy from and still promote an ecologically sustainable and socially just food system.

There are two major concerns most North American consumers have when confronted with the alternative of bioregionalism. Most people initially balk at the idea of having their food choices limited.

Buying locally need not limit one's food choices unacceptably. For example, in Alberta one can buy a large variety of locally-grown fruits and vegetables such as apples, pears, potatoes, cabbage, carrots, green beans, tomatoes, cauliflower, broccoli, lettuce, and berries (to name a few). Many of these can be stored well over the winter. Also, local greenhouses can provide us with food that would normally be climatically beyond our reach.

The second major concern consumers have with bioregional buying is the initial higher cost of foods. However, Mottern, the author of the book *Dietary Goals*, concluded that "changes in the food system... would actually reduce the cost of food to consumers." He argued that increasing the number of small and part-time farmers and local processing plants would reduce the current concentration in processing and retailing operations that create higher food prices.

As well, the long-term costs of soil, water, and fossil fuel depletion will end up being comparatively more expensive through our current system than through a decentralized system of food production.

Most important of all, the exploitation of four-fifths of the world's people, in order to maintain our current access to an excessive variety of foods, is much less acceptable than paying slightly more for the food we buy!

The practice of bioregionalism - in other words, the practice of shopping locally - could result in the empowerment of many of the world's people. If, for example, Brazilian land is no longer used by large landowners, agribusiness, and multinationals; then the agrarian reform Brazil farmers are demanding will be possible. The continuing tremendous urbanization occurring in developing countries could be halted.

If North Americans buy less food produced by multinationals in other countries, then other nations will be able to utilize their lands and resources to produce food to feed their own populations. As well, in a decentralized system, packaging, transportation, and environmental degradation could be kept to a minimum. And, finally, local shopping would also stimulate the Canadian economy.

We need not be naive in this vision - such changes occur slowly and with much resistance from those who profit from the current system, including ourselves. However, the possibility of an alternative world does exist.

We must learn to live more simply, so others may simply live!

Action to Take...

1. Support Your Local Farmer
Find a farmer's market or local organic producer from whom you can buy your food directly. Prices are lower and there is less packaging. As well, this decentralizes food production, helping to counter the power of large-scale exploitative industries, mass susceptibility to pests, increased reliance on agro-chemicals, and water shortages.

2. Eat Seasonally
For better nutrition, plan your diet around the season of the year. Shipping and storage reduce vitamin content. Fresh produce grown locally can be home-frozen or canned for maximum nutrition and minimum price.

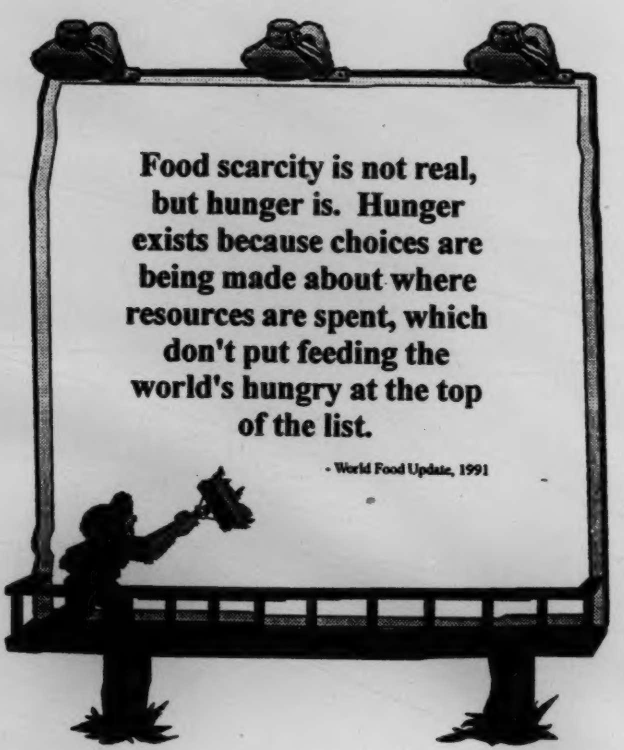
3. The Closer the Better
When buying products from outside your region, it is generally a good rule to buy those that travel the shortest distances.

4. Educate Your Store-Keeper
Urge your local store to stock produce that has been locally grown, or buy at local food cooperatives.

5. Buy North American
To help alleviate hunger and environmental degradation in the developing world, buy domestic food products. Export crop production in the developing world takes land away from local food production, adding to the malnutrition already present in those countries. Modern agribusinesses require few labourers, thus creating unemployment. In addition, profits from the harvest are normally exported to developed countries where agribusiness head offices are located.

6. Grow Your Own Food

7. Learn More!
We recommend the book, *Shopping for a Better World*, distributed by the Council on Economic Priorities, 30 Irving Place, New York, NY 10003



Food scarcity is not real, but hunger is. Hunger exists because choices are being made about where resources are spent, which don't put feeding the world's hungry at the top of the list.

- World Food Update, 1991

Source: *Building Bridges*, Change for Children, 1992.

If we declared war on hunger...

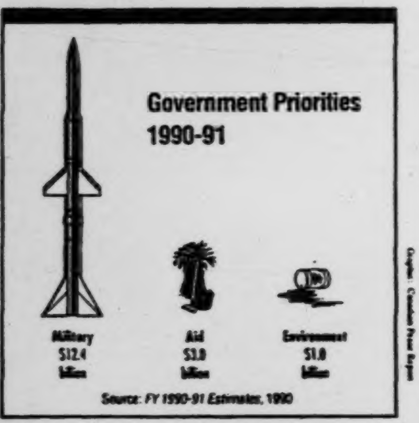
Compared to what the world spends on the military, the cost of reducing hunger is a bargain.

End world hunger. It's a simple statement yet it describes a task never before accomplished. Is it even possible? The obvious hurdle is already cleared; there is enough food. But the next step seems daunting — a global mobilization of resources and political will directed at reducing poverty, hunger and malnutrition. Billions would have to be spent; economies would have to be restructured; sacrifices would have to be made. Surely an effort of this scale cannot be achieved!

It happens all the time. They call it war.

Even when they don't call it war the result is the same. In the 1980s, two governments in three spent more on "defense" against military attack (or the perceived threat of attack) than they did to defend their citizens against the everyday hazards of disease, accidents, and ill health; one in three spent more on military power than on education and health care combined.

This trend is particularly devastating in developing countries. Millions of people died of starvation in the 1980s because of famines that were caused in part by armed conflict. The record number of war-related deaths was fulfilled by a heavy flow of arms from industrialized nations. In 1984, a time when images of starving Africans dominated news reports, arms export sales reached an all-time high of $57 billion U.S.



Source: *FY 1990-91 Estimates*, 1990

Today, 15 children in the world die every minute for want of essential food and inexpensive vaccines, and every minute the world's military machine takes another $1,900,000 from the public treasury. In the last three decades, expenditures on an unprecedented global arms race have consumed over $17 trillion. ($17,000,000,000,000) of the world's resources, valued in 1986 U.S. dollars.

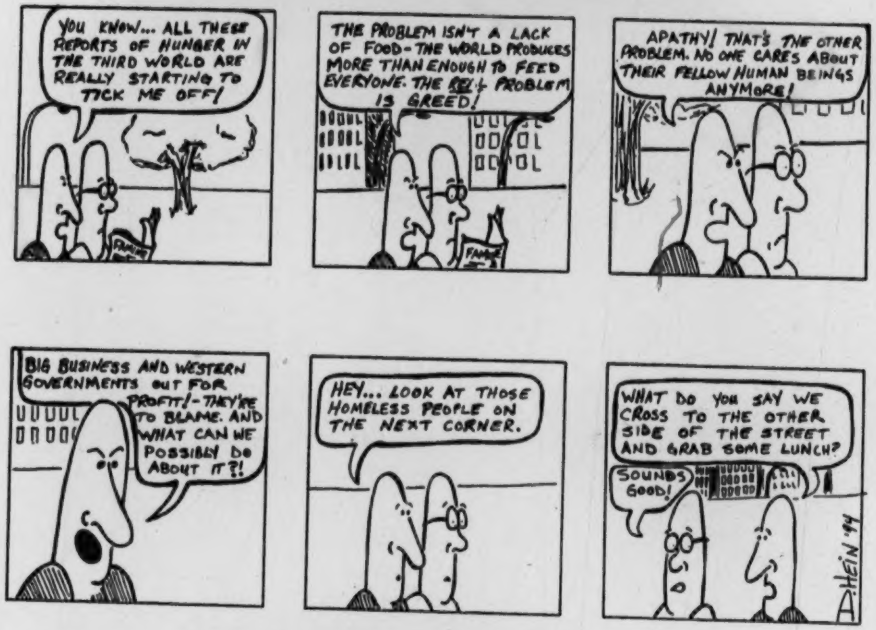
What would happen if all - or even some — of the world's resources now spent on the military were aimed at attacking poverty? On September 30, 1990, 71 world leaders (the largest meeting of heads of state in history) gathered for the World Summit for Children. In an historic declaration, they promised to try to end child deaths and child malnutrition on today's scale by the year 2000. The cost of reaching this goal (broken down into 22 specific targets) is roughly estimated at $20 billion a year for the next decade. Put in perspective, $20 billion amounts to one eighth of one per cent of the world's annual income. It is no more than the world spends on the military every ten days.

It is overly simplistic to suggest that by itself, conversion of military spending will bring an end to world hunger. But if we declared war on hunger — that is, if we mobilized the resources and political will to provide adequate nutrition, health care, education, and social services for all people ... if we addressed the broader economic and political inequities that underlie poverty — then the world would have a fighting chance. It can be done, and victory would be the greatest ever won.

Sources: World Military and Social Expenditures 1989; State of the World's Children 1991; State of the World 1990.

Source: *World Food Update*, 1991.

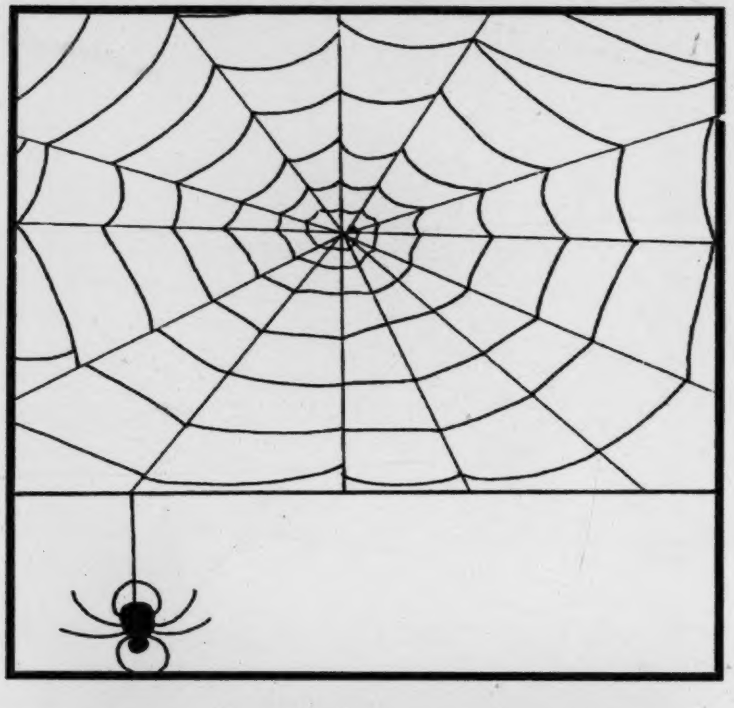
Let's Do Lunch


YOU KNOW... ALL THESE REPORTS OF HUNGER IN THE THIRD WORLD ARE REALLY STARTING TO TICK ME OFF!
THE PROBLEM ISN'T A LACK OF FOOD - THE WORLD PRODUCES MORE THAN ENOUGH TO FEED EVERYONE. THE REAL PROBLEM IS GREED!
APATHY! THAT'S THE OTHER PROBLEM. NO ONE CARES ABOUT THEIR FELLOW HUMAN BEINGS ANYMORE!
BIG BUSINESS AND WESTERN GOVERNMENTS OUT FOR PROFIT! - THEY'RE TO BLAME. AND WHAT CAN WE POSSIBLY DO ABOUT IT?!
HEY... LOOK AT THOSE HOMELESS PEOPLE ON THE NEXT CORNER.
WHAT DO YOU SAY WE CROSS TO THE OTHER SIDE OF THE STREET AND GRAB SOME LUNCH?
SOUNDS GOOD!
D. HEIN '94

Questions for Discussion

1. What is the irony of the last comment made in the cartoon?
2. Do you ever ignore similar problems in your own community?
3. What actions could you take which would promote fairer income distribution so that no one would be homeless?

Interdependence



All things are connected. Whatever befalls the earth, befalls the people of earth.

- Chief Seattle

Theme 2A

Interdependence Table of Contents

Interdependence: Background, issues and questions (for teachers and advanced students) 119

Awareness: How are we interrelated?

activities

T-shirt Activity Using Human Graphs (20/23) 123
Commodity Connections (23) 125

readings

Interdependence: An Introduction (23) 127
This Changing World (20) 128

Understanding: Economic Interdependence

Focus on Trade

activities

Human Connections: Can We Do Without Them? (23) 133
Unequal Resources (20/23) 135

readings

Images of Development (20/23) 139
A Rigged Game (20) 141

Focus on Debt

readings

The Origins of Third World Debt (20/23) 144
Facts: Debt (20/23) 145
Structural Adjustment Policies (SAPs): Official Aims and Actual Experience (20) 147
Structural Adjustment Policies: Some Reactions (20/23) 148
The World Bank On Structural Adjustment Programs (20) 149
Time to Write Off Debts of Develping World (20/23) 151

Action: What can be done?

Alternative Trade Practices

readings

FairTrading (20/23) 152
The Case for Fruit and Nuts (20/23) 154
Debt Swap for AIDS (20/23) 155

Thinking Globally

activity/reading

"There's No Away to Throw To" 157

Interdependence

With all things we shall be as relatives.

Sioux Indian saying

No person is an island. Without ever leaving our farms, towns, or cities we are part of an interdependent system of life that spans the entire globe. The clothes we wear, the music we listen to, the cars we drive, and the food we eat are intricately connected with a wider world. We are all *interdependent* members of the planetary environment. We sustain each other, we interact with each other, and depend on each other. Our every action impacts others either directly or indirectly. Believe it or not, actions taken in one part of the globe can have repercussions throughout the entire system. It is the purpose of this theme to explore how we are part of an interdependent global system, to ask critical questions about what this means, and to consider how this knowledge can be used to change the way we live.

> ***In the contemporary world, land and peoples have little or no identity and meaning save in their relationship to all other lands and peoples.***
>
> - David Selby

What is Interdependence?

Interdependence refers to the fact that all aspects of life are part of a larger system encompassing the planet, the solar system and beyond. We are connected across time and space; the earth is our ecological and cosmic home and as members of the human species we are participants in the global social order. The survival of one part is only possible if the whole system is healthy.

David Selby, author and educator, says that the world behaves as a *system* rather than a *collection* of lands and peoples. He uses the metaphor of the "web" to illustrate the concept of interdependency. The web is a complete unit and is only effective if the interlocking threads remain connected. Each thread must be flexible but strong. If, however, the threads are strained too much, they tear and the whole web becomes useless. The whole web is the sum of its parts. The web can also symbolize the dynamic interactions which characterize relationships among nations. States are interwoven in a tangle of relationships and interactions. Selby goes on to say that nations derive their identities (who they are and how they see themselves) from their interactions with other nations. The inner quality of a nation's identity is affected by its encounters with other nations (Selby, 1993 p. 3) .

History of Interdependence

Interdependency is not new. Historically, people of the world may have existed in apparent isolation from each other, but they were still an integral part of the "web of life". Through exploration and colonization, groups of people came into contact with each other and traditional ways of life were radically altered. Modern navigational technologies and superior weapons supported by aggressive imperialist policies allowed those who possessed the weapons or tools of power to control others. Subsequent political and religious control supported systems of trade and commerce that led to a dependency of the colonies, mainly in the South, by the colonizers, mainly from the North.

Even today nations of the South see their common predicament as one of dependency on the North; in reality the North is equally dependent on the South. The high standard of living evident mainly in the North, has been partially possible because access to raw resources, cheap labor, and commodities from the South has resulted from the trade structures that have been established. Disparity and exploitation has been the legacy of the relationship between

North and South. Ironically, more money flows from the South to the North in interest payments on debts than goes from the North to the South in aid! Does this pattern need to continue? What alternative patterns of interaction can be negotiated which would address injustices of the past and lead to more equitable relations in the future?

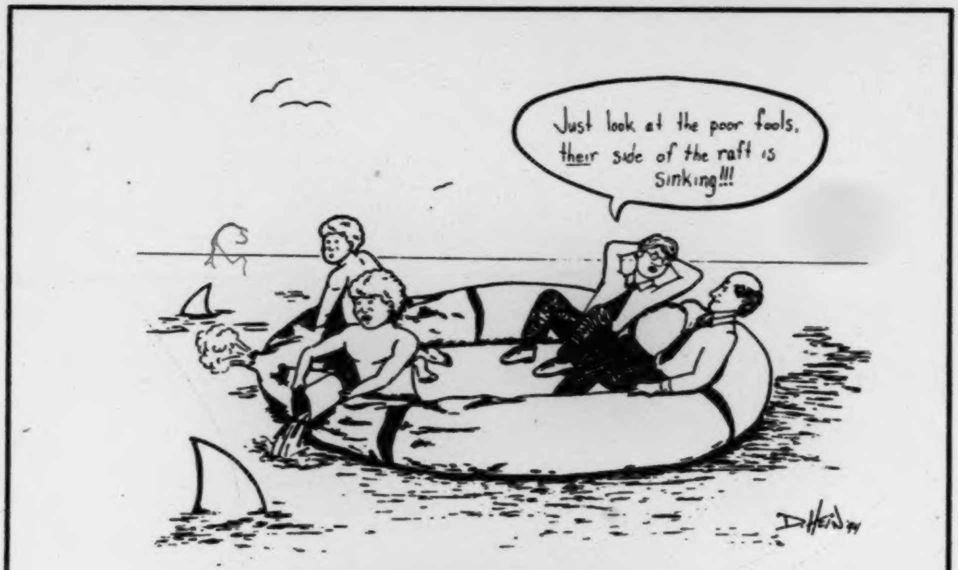
Interdependence Today

Interdependence is even more obviously apperent today than it has been in the past. We are connected to others through the electronic media, travel, world trade and financial institutions, international political structures, and through cultural and diplomatic exchanges. Even the spread of diseases, such as AIDS, illustrates the extent to which people of the globe are connected to each other. Selby states that the depth, scope, and frequency of these encounters is increasing in today's world. The numbers of interactions, the range of human contact, and the numbers of people involved in such encounters are increasing rapidly. It's now easier to observe these interactions than ever before. Advances in technology have made transportation and communication almost instantaneous. We can know what is happening almost anywhere in the world with just the "push of a button", and we can be there to witness events first-hand almost as fast.

Types of Interdependence

I. Economic Interdependence

Just as people depend on the skills and expertise of others in creating products and providing services, nations depend on economic activities of producers and consumers worldwide to keep their own economies going. The buying and selling of goods and services has become part of a ***global trading system***. Financial institutions, stock exchanges, transnational corporations, trade agreements, and transportation and communication networks have evolved to accommodate efficient exchanges among countries. "Competing in the global marketplace" has become more than a catch phrase. Countries are driven to increase their "competitive edge" in order to maintain market shares. So, what are the implications of trading systems which demand greater "growth" and increasing consumption? Will competition for markets increase the quality of life for everyone or just a few? What values does competition foster? Who will be the


Just look at the poor fools, their side of the raft is sinking!!!

winners, and who will be the losers? How can the exchange of goods and services be made more equitable? These are the critical questions to keep in mind as you think through the implications of global economic interdependence.

2. Political Interdependence

Decision making is the primary function of political systems. Governments provide leadership and direction in determining policies and laws for their people. Political structures are often closely linked with economic systems in that those holding political power decide which economic policies their country will pursue. Debate often centres on how much political power should be given to the people as a whole and how much should remain in the hands of a select few.

Individual national governments pursue various policies in two distinct but interdependent theatres: domestic and international. Domestic policies are usually handled by various levels of government within a nation. Internationally, governments participate in political organizations comprising a number of nations. A good example of this is the United Nations. Various nations may air their concerns and grievances in this international arena. From the UN decision to send peacekeepers to the Persian Gulf to local municipalities providing recycling centres for their communities, political decisions have repercussions which can ultimately affect everyone. All levels of government regularly make decisions which have some degree of global impact.

Political issues which relate to interdependence centre on the right of people to ***self-determination***. Self-determination means that groups of people determine their destinies based on their own aspirations and goals. People who value self-determination believe that the beauty of the diversity found in culture, language, religion, and so on, is best preserved by maintaining at least some independence. To them the unification of humanity must include a recognition of uniqueness and a celebration of the differences which exist. (Read: *One World Against Many Worlds* in Diversity).

3. Environmental Interdependence

When any one species becomes too numerous, its dominance can profoundly impact the environment. The human species, which is increasing at an unprecedented rate is having such an impact. Industrialization and over-consumption, especially by those who live in countries of the North, are having devastating effects on the planet. Humans are destroying the natural mechanisms which normally ensure a healthy environment. The burning of tropical rainforests, the launching of missiles and shuttles into space, the application of chemical fertilizers and pesticides, the manufacture of biological, nuclear and chemical weapons, the disposal of untreated waste, and the burning of fossil fuels are just a few examples of human activities that may permanently harm the environment. Problems such as the Greenhouse effect, depletion of the ozone layer, deforestation, desertification, pollution, and species extinctions are only some of the outcomes of these practices.

Nature has the internal capacity to heal itself and restore equilibrium, but it needs time to do so. Current practices in industry and the subsequent impact on the environment threatens to cause irreversible damage. Environmental devastation need not continue. Keep in mind that decisions made and actions taken at the personal level have the most profound effect on the overall life of the planet and there is strength in numbers when everyone is working toward a common goal.

4. Cultural Interdependence

Culture is a term which literally refers to the *way we live*. It encompasses the outward signs of a group such as clothing, food, music and it also includes to the attitudes, values and beliefs that are shared by a group. Culture defines who we are and how we relate to others. To what extent do the customs and traditions of a culture need to be maintained? What are the effects, positive and negative, of outside cultural influences?

As people all over the world gain access to media technology, contact with entertainment and news which originates from foreign countries, most notably the United States, increases. American "know-how" combined with American culture (in the form of entertainment) has become so appealing that people all over the world seek to acquire and imitate it. Through the electronic media, American values have permeated most of the airwaves of the world. What influence does this have on cultural identities? Why is American culture so appealing? What are its effects on local talent? Who creates popular culture? Consider these questions as you think about the implications of cultural interdependence.

In Conclusion

Most people recognize that the products we use in everyday life, especially in countries of the North, come from all over the world. We are exposed to world events on TV, and we are very aware of the potential harmful effects of such environmental disasters as the burning of the rainforests, desertification, and the extinction of species. It is primarily because we recognize potential danger of this exploitation of nature that we are willing to make some changes in the way we live. Do these small modifications go far enough? We must constantly ask ourselves: To what extent are we motivated by self-interest and self-preservation? How does the way we live negatively impact others: people, plants, and animals and even the earth itself?

Interdependence: What are the issues and questions?

1. Decisions made by G7 leaders, armed invasions by the UN security forces, the spilling of oil by a large super tanker, and peace agreements signed by Arab and Israeli leaders are examples of actions which have a "ripple effect". Choose one of these examples and create a concept web which illustrates these effects. Group the effects into categories in your concept web.

2. When many people simultaneously make a similar decision to take a specific action, the effects can be profound. For example, if everyone decided to recycle newspapers starting on the same day, what would the repercussions be? Make a plus/minus chart to focus on the implications of such a change. What would be the long and short-term effects? Think of another example and create a new concept web.

3. During the summer months many of us go to great lengths to avoid or kill mosquitoes but what would be the repercussions on life if we were truly successful in eliminating the insect? If a single link in the food chain is broken, repercussions ripple through the entire chain. What effects do pesticides have on bird and fish populations which depend on mosquitoes for food?

4. Think about the implications of the term "overpopulation". If, throughout a lifetime, the average person in the North consumes more than 30 times the food and resources as a person in the South, which part of the world is "overpopulated"? What factors have led to the smaller family sizes in the North? Consider the roles and status of women in your answer. Think about overpopulation from this perspective and be prepared to share your ideas.

5. Structural Adjustment Policies (SAPs) are strategies devised by the World Bank and the IMF to assist Third World nations in reducing their debts (read: *A Rigged Game* , *SAPs: Official Aims and Actual Experience*, and *Helping the Poor: The IMF's New Facilities for Structural Adjustment* and *Time to Write Off Debts of Developing World* in this section). What is meant by the term "structural adjustment"? What specific actions do governments and the IMF and World Bank take to achieve these policies? Who is hurt most by such policies? Who benefits most? Who decides when a country needs to apply policies of structural adjustment? Do these policies accomplish the goals they set? Do you agree or disagree with such measures as a strategy for reducing debt? What alternative policies for debt repayment, reduction, or forgiveness could be pursued? (Read: Debt Swaps for AIDS).

6. The international drug trade operates in most countries. From the growers in South countries, to government officials who turn a blind eye, to dealers, traffickers, and addicts this illegal trade touches many throughout the world. Most people would like to see an end to the problems caused by illegal, addictive drugs but action to stop the trade has only had limited success. Keeping the concept of interdependence in mind, research the ramifications of the international drug trade. How are the players linked to each other? How are they impacted by decisions to stamp out drugs? What measures are taken to do this? What action do you think would work most effectively?

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T-Shirt Activity Using Human Graphs

Most students wear T-shirts or casual clothing to school. Using the "shirts on their backs" students can become aware of the nature of global interdependence by participating in this quick and simple warm-up activity. It should stimulate an interest in topics relating to trade, debt, and the environment. The most important aspect of this activity is that it creates an awareness of the extent to which our quality of life is dependent on items manufactured world-wide.

Time: 15 to 30 minutes

Activity

1. Pair your students. Ask each student to determine where their partner's shirt or blouse was made by reading the manufacturer's label. Based on where their own shirt was manufactured, ask students to become part of three sets of different line-ups. First, form lines by the country of origin of the shirt, second, by the continent, and third, by the region (North or South).

2. Tabulate the numbers for each grouping as students form the three sets of line-ups.

3. Use the statistical information from the three "human line-ups" to create bar or pie graphs reflecting the results.

4. Debrief the activity using the following questions:

- Where do most of our shirts come from? Why?
- According to the numbers obtained from our research, what areas of the world are likely to be textile oriented?
- Does country of origin influence the styling of the shirt? What does your answer suggest?
- Are there areas in the world which are not represented in our T-shirt survey? Speculate on reasons for this.
- What steps are involved in bringing these shirts to us?
- How can Canadians afford to buy shirts which have been transported long distances? What factors affected the final prices?
- What generalizations could you formulate regarding "origins" of shirts?
- Do you think that our quick survey reflects the overall picture of the retail textile market in Canada? Why or why not?
- To what extent are we dependent for our clothing on nations outside Canada?
- How would clothing prices and variety be affected if we were unable to trade with other countries?

Activities for Extension

Do similar surveys of other consumer items; such as, cars, TVs, VCRs, food products, and furniture. Follow-up these surveys with discussion questions similar to the ones above. Use *post-it notes* (boldly write product names on the notes) and stick these to countries of origin on world maps. This allows students to visualize "clusters" and discuss geographical factors which influence trade.

NOTE: The theme of "interdependence" lends itself to the creation of concept webs. Use webs to compile survey results and identify important information in readings so that connections and links are more clearly evident.

> People who develop the habit
> of thinking of themslves as
> world citizens are fulfilling the
> first requirement of sanity in
> our time.
>
> - Norman Cousins

Commodity Connections

Background

Students use creative thinking skills to develop fun short stories about how various commodities, manufactured goods, and people can be interconnected around the world.

Purpose

To build creative and critical thinking skills about how the people of the world are all very interdependent.

Time: one class period

Materials: country and commodity/manufactured goods cards (cut from the following page)

Activity

1. Seat students in groups of four or five.
2. Explain to students that they live in an interconnected world where citizens of the world depend on many things from many different countries, and that this activity will explore this interconnectedness.
3. Have each student pick a country and commodity/manufactured goods card. Explain that the commodity/manufactured good on the card is one of the major exports of that country. (NOTE: students may not be familiar with the country so make sure they locate it on the map before beginning.)
4. Student groups now must make a story where they create characters who require the commodities/manufactured goods from one another. These stories should be simple and humorous. The idea is to stimulate thought about how the people producing the commodities/manufactured goods are connected to each other. Students try to link a person involved in the production of the good with someone producing a different good in another country. The story should create a chain of connections.
5. After students have created their stories ask one person in the group to present the story to the rest of the class.
6. After completing the activity once, you may wish to have them mix up the cards and repeat the activity.

Variations

An alternative to reading stories would be to dramatize them.

Example (from first five countries listed)

A Czech Republic weaving machine assembly line worker has stayed up most of the night with a sick daughter. To make himself feel better he drank a cup of coffee produced from Columbian coffee beans and two aspirins produced in Bermuda. For lunch, the Columbian coffee bean plantation worker ate a mango imported from Chile. One of the workers who had packaged the fruit in Chile was wearing a shirt produced on a Czech Republic weaving machine. At around 3:00 the manager of the pharmaceutical company in Bermuda was hungry and wanted a snack. He went to the candy machine in his factory and bought a chocolate bar. The chocolate bar was produced from cocoa supplied by a farmer from Ghana.

Country & Commodity/Manufactured Goods Cards

Cocoa **Ghana**	**Tea** **Mozambique**	**CD Players** **Japan**
Fruit **Chile**	**Nutmeg** **Grenada**	**Postage Stamps** **Lebanon**
Weaving Machine **Czech Republic**	**Chemical Products** **Austria**	**Clocks** **Switzerland**
Coffee Beans **Columbia**	**Diamonds** **South Africa**	**Ships** **Finland**
Pharmaceuticals **Bermuda**	**Gold** **Fiji**	**Typewriters** **Ireland**
Hides and Skins **Ethiopia**	**Agricultural Machinery** **Bulgaria**	**Motor Vehicles** **Canada**
Wool **Australia**	**Cotton** **Pakistan**	**Sugar** **Guatemala**
Baseballs **Haiti**	**Banana** **Somalia**	**Automobiles** **Germany**
Paper and Cardboard **Finland**	**Rubber** **Cambodia**	**Natural Gas** **Canada**
Petroleum **Iran**	**VCRs** **Philippines**	**Butter** **New Zealand**
Rum **British Virgin Islands**	**Carpet** **Nepal**	**Cement** **North Korea**
T-shirts **Hong Kong**	**Copper** **Papua New Guinea**	**Oil Rigs** **United States**

Source: Jody Osborne

DISPARITY

INTERDEPENDENCE

Interdependence: An Introduction

> **"Before you finish eating breakfast this morning, you will have depended on half the world. This is the way our universe is structured... We aren't going to have peace on earth until we recognize this basic fact of the interrelated structure of all reality."**
>
> **- Martin Luther King Jr**

It takes but a few seconds to verify his assertion: our lightbulbs use tungsten filaments from Bolivia, we sit on furniture made from tropical hardwoods, wear clothes manufactured anywhere from the Philippines to Turkey, listen to radios assembled in Taiwan.

With our breakfast we enjoy tastes from all corners of the globe: wheat and milk from Canada, jam from the Balkans, bananas from Costa Rica, grapes from Chile, papayas from Thailand, tea from Bangladesh, coffee from Kenya, sugar from the Dominican Republic.

It is ironic that a great many of our foodstuffs, even what we have come to consider to be basic foods, come to us from elsewhere. Canada, one of the world's major food exporters, is also a large food importer. Some of these imports come from countries that are among the world's poorest, countries that experience recurring food shortages, where undernourishment is chronic.

Few things link people and countries around the world as much as food. Grain produced in North America is distributed worldwide: more than 100 countries depend on these wheat shipments. Canada depends on the income from the sale of this grain and other agricultural products. In 1990, for example, Canada exported $13 billion worth of animals and animal products, vegetable products, oil, and prepared foodstuffs. Our imports of these products totalled $8.7 billion of which $3.3 billion went for fruit and vegetables.

This trade is far from equal, however. On the one hand, the North produces and exports mainly staple food crops such as cereals and legumes. The South, on the other hand, produces and exports less essential crops, such as coffee and tobacco, that often command high prices on the world market, but this kind of demand can be fickle. In 1986 alone, for instance, the fall in prices of its commodity exports cost Africa $19 billion, more than the amount it received in assistance.

It is also ironic that the crops the North claims as its own are not native to that hemisphere, but were also "imported": wheat and barley from the Middle East, corn from central America, potatoes from the Andes. The importance of these crops to human development is such that maize and potatoes were chosen by the Smithsonian Institution in Washington, D.C., as two of the five "seeds of change" on which it based its largest exhibit.

It is also to the inhabitants of the South that the North owes agriculture. The first great developments in agriculture took place some 10,000 years ago, in a series of river basins, notably the Nile, the Euphrates/Tigris, the Ganges/Brahmaputra, and the Yangtze. The first essential step occurred when our ancestors concentrated on those wild grasses that promised to yield the most food.

Since then, we have dug up a large part of our planet, one and a half billion hectares in all. The most productive areas to date have been in the temperate zone where soils are naturally fertile: one hectare of naturally rich soil in Britain or the US, for instance, can yield as much as 10 hectares in Bolivia or Zambia.

Globally, harvests were adequate until some 50 years ago when the growth of both population and demand forced us to concentrate on a handful of high-yielding crop varieties to supply us with the bulk of our dietary needs. In so doing, we sowed the seeds of global food dependence and interdependence. Interdependence will continue to grow.

Notwithstanding advances for certain crops, such as wheat and rice in favourable environments, there are many areas for which there are few proven technologies to increase output or reduce costs in a manner that is sustainable over the long term. The problem of access to food remains fundamental for countless poor, even in areas that have benefited from new technologies and production methods, even in the rich North. As populations relentlessly grow, particulary in areas that are already food deficient, the problem of food access is likely to reach alarming proportions.

Source: *Our Common Bowl: Global Food Interdependence*, International Development Research Centre, 1992.

THIS CHANGING WORLD

Five years ago, none of us could have imagined what would happen in our world. Dramatic changes, particularly since October 1989 when the Berlin Wall came down, have set our heads whirling and our hopes soaring. But there are questions about all of this and lessons to be learned. Were the actions of the people of Central and Eastern Europe a clear rejection of socialism or were the regimes in that part of the world rejected because of their corruption and totalitarianism? The political economic system that seems victorious has clear and serious defects. Despite longings to re-shape the world economy, there seems to be widespread confusion about the way forward.

And what does all this mean for "development" today? A closer look at some of the shifting signs of the time will help us re-examine development in this changing world.

Leo Scopacasa Illustration

The Shifting Geopolitical Environment

The world has been fixed on the rivalry between East and West since the end of World War II. That confrontation not only fuelled vast military expenditures in order to deter a nuclear war, but aggravated wars and violence in many parts of the South. Countries in the South were used as battlegrounds for this East-West Cold War. That balance of power has now been radically transformed. So too has the central role for national governments. Ethnic, religious, and racial loyalties are pushing for separate states and governments. The era of big centralized governments is passing and with it, their ability to manage economic, environmental and social forces within their "borders". The World Bank, the International Monetary Fund and transnational corporations are increasingly managing these forces.

Within this context, the United Nations is under pressure to downgrade its role in economic and development issues and become a military or police arm of the United States and its allies. The role of the United Nations in the Gulf War was an example of that.

World Economic Interdependence

Money moves anywhere in the world within minutes and financial markets function almost independently of the production and distribution of goods and services. Boundaries are fading here as well and markets are increasingly global. Because closed domestic markets within countries hardly exist any more, the scope for national policies is limited. Hence we see among the rich nations the development of three major trading blocks—North America, Europe, and Japan. This lays the ground for a two-track world economy, with these three regions in the fast track and most others in a slow one which will fall further and further 'behind', to the point of being effectively excluded from the dominant economic system. The logic of the market values only what can be turned into something to be traded, separating those who control the valued commodities and information, from those who don't.

The transnational corporations are another prominent feature on the world economic scene. Practically all of them originate in the North and they control a large proportion of the world's trade. Between 80-90% of the exports of some of the richest countries are associated with them, and some two-fifths of international trade takes place within individual transnational corporations. Many commodity markets are dominated by one or a few of them. The wave of company takeovers, mergers, and joint ventures is contributing to a further concentration of economic power, making any claim about the 'freedom' of global markets less and less convincing. Increasingly the corporations are concentrating their activities in the North, taking advantage of new labour-saving technologies. High technology and services require less raw materials and labour and require a richer, not a wider market. The technology gap is widened and Southern economies are left without a clear entry point of their own into the global marketplace.

The threats to the environment are closely interwoven with the central economic realities. The cumulative threats of global warming, the destruction of the protective ozone layer, land degradation through deforestation, erosion, desertification, salinisation and pollution of water, air and land, must be traced more or less directly back to industrial processes which human beings have undertaken with a view to create wealth.

The impact of these factors on Southern economies is profound, leading to the degeneration of communities and the ecology. In efforts to earn foreign exchange to service their debt, many developing countries have been forced to export higher volumes of natural resources. The increased supply that results from these efforts depresses the prices. This kind of development stimulates wasteful and environmentally destructive patterns of production and consumption.

More and more pressure is exerted on countries to compete in the global marketplace. The free trade theory being hailed as the answer to the industrialized countries' problems does not translate into positive factors for many countries.

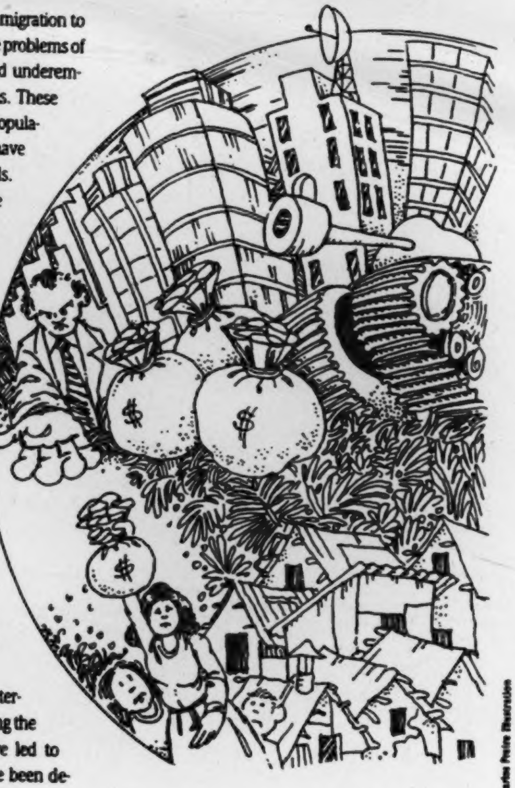
> *With the removal of constraints on trade and capital movement, capital is free to move to the lowest cost production site and export from there to unprotected markets around the world. Each individual government comes under increasing pressures to keep wages and worker benefits low, and health, safety and environmental protection to a minimum, while offering tax holidays and subsidized infrastructure in order to compete for investment funds against every other*

> *country of the world. Small local producers are pitted in competition with powerful international giants, profits go abroad, and local markets atrophy in the absence of local purchasing power.* *(Korten, "People-Centered Development:Alternative for A World in Crisis")*

Growth in Social Needs

Growing economic pressures have forced migration to urban areas and richer countries where the problems of widespread poverty , unemployment, and underemployment become the daily life of millions. These have far-reaching social consequences. Population increases over the past fifty years have added to the explosive growth in social needs. Over a quarter of the world's population live in absolute poverty, the social implications of which are tremendous. Needs for food, basic health care, education, housing, clothing become too costly for the public budgets to maintain. The present political and institutional arrangements cannot bring the raw materials to meet those basic needs to the ones who need them, even though they are available, either because it takes too long to see the results or because there is no money to do it. Enormous drains on the public purse because of interest payments on unbearably high debts means that more money and resources are flowing out of countries to richer creditors than to the people who need these basic life-sustaining items.

Appeals to the World Bank and the International Monetary Fund for help in alleviating the financial crisis within these countries have led to structural adjustment programs which have been designed to help governments earn more and spend less. These measures nearly always involve cuts in public spending. The low levels of medical care, education and nutrition deteriorate further. Diseases such as cholera, tuberculosis, and polio are reappearing. These measures fall disproportionately heavily on women, who are forced to make the extra time to try to provide whatever is possible to meet those needs.



Carlos Freire Illustration

These recent shifts in the political and economic environment and the accompanying rise in social needs are leading to the **emergence of a two-tiered global system.** Where there have been three worlds (the developed West, the socialist East, and the developing Third World), we will see increasingly only the rich and the poor. Not only did the countries with the richest 20% of the world population increase their share of the global National Gross Product from 70.2% to 82.7% over the past thirty years, but the injustice is more and more noticeable within each country. The relation between rich and poor within individual countries, both of the South and the North, therefore is not so different from the international picture. In an address to the European Debt and Development Network Conference on debt and structural adjustment held in Munich in summer 1992, Susan George of The Transnational Institute described this as an "economics of apartheid".

> *...in which a small group at the top whether they be from North or South (because elites have more connection to each other than to their own poor) is running things in conjunction with the banks. They are very happy - they are not suffering. Underneath we have a part of the pyramid which is more or less permanently employed and at the base we have a growing mass of people for whom the structural adjustment model has absolutely no plan. This too is unprecedented. Earlier, at least, the capitalist ethic ran on the basis that you needed to have consumers. This isn't true any more. The number of consumers at the top of the pyramid appears to be enough and it is unprecedented to have so many people totally excluded from consumption.*

David Korten of The People-Centered Development Forum in the Philippines says that *"While overconsumption is concentrated in the North, some of its extreme manifestations are found among the wealthy of Southern countries, just as we find extreme poverty among Northern populations. Indeed we are coming to recognize that the terms North-South don't really define geography so much as class."*

Culture and Communication

New technologies create possibilities for wider communication and education. However, their misuse leads to many powerful controls on people's thinking and cultures. Information becomes a commodity to be bought and sold. Governments, even some of the most free and democratic ones, try to control what is communicated to influence their citizens to support their causes. The culture of North Atlantic industrial society as expressed in its music, film, TV shows permeates the communications channels, challenging and sometimes obliterating other cultural traditions and expressions. As Bob Fugere of the Inter-Church Fund for International Development states:

> *The reaction to that is to return to so-called basic values of a society, giving rise to growing religious fundamentalism and struggles for ethnic identity. These struggles resist the centralising pull of the New World Order and affirm the value of non-marketable aspects of human life. While diversity in language, culture and religion contributes richness to the human community, it can also carry with it political and military implications, such as we witness in Yugoslavia and Algeria.*

What are the implications for the development process?

The continuing outflow of money and resources from countries of the South as they seek to pay their debts is not the only thing that points to less resources in the 1990s for "development". Diminishing direct private investments in most countries of the South, as well as decreasing public donations and government aid budgets in the North might lead us to think that the future is all grim and hopeless. However, there may be some positive implications in all of this for the development process.

The first implication is that development will be seen less as "growth" and more as "sustainability." Instead of defining development by financial indicators (as there will be less investment in the South and hence the possibility of less economic growth), there will be attention given to how a society can continually re-produce its members, its families and its soil fertility—i.e., to how it can sustain itself. "Constructive" approaches to development will stress local ownership and control, small scale operations, ecological integrity of various development plans, the diversity of community approaches, the attempts to reject the two-tiered system. There is a danger of accepting "sustainability" as a goal, however, if by that the North means maintaining the present state of affairs with all of its built-in injustices, rather than restructuring the global economy toward a more equitable sharing of resources.

The next implication flows from the changing role of national governments. Increasingly the governments will shift their role as primary implementors of the development process onto the shoulders of the people. The groups that are organized with accountability to their memberships, sharing a common interest and strengthening control and ownership over local resources will be the primary beneficiaries of this shift. However, there is a caution in this shift, as well. As national governments make these changes, they are often requiring the local planners to accept the rules of the game spelled out by the International Monetary Fund.

Progress toward equitable and sustainable development will necessitate the identification of "destructive" approaches to development. It will require fundamental structural changes at national and global levels. The international structures of injustice that maintain the growing gap between rich and poor must be exposed. The World Bank and the International Monetary Fund which maintain countries in a debt-dependent model of development, and the major transnational corporations which profit from new global marketing arrangements must be challenged. A system of control and incentives which make them accountable contributors to a just, sustainable, and inclusive society must be established.

People all over the world are re-examining "development" and are putting forth alternatives that will sustain their lives and cultures within their communities, conserve renewable and non-renewable natural resource for future generations, and enable their participation in setting their country's social and economic priorities. And therein lies the hope for the future of this world.

(We are indebted to three major sources for this article: "Abundant Life for All: Christian Faith and the World Economy Today, A Study Document from the World Council of Churches"; a chapter from a forthcoming book for the Canadian Catholic Organization for Development and Peace written by Robert Fugere of the Inter-Church Fund for International Development; and "People Centered Development: Alternative for a World in Crisis" by David C. Korten of the People-Centered Development Forum in Manila, Philippines)

Source: ***Development on Trial: Education and Action Guide*, Ten Days for World Development, February 1993.**

INTERDEPENDENCE

ACTIVITY

Human Connections: Can We Do Without Them?

Theme

The growth of world trade is an example of human interdependence. How important is it? What would life be like if world trade were suddenly banned?

WORLD TRADE ENDS!

Activity at a Glance

Students read the short introduction to the task and the list of accompanying hints. They then write a news report about what would happen to Canada if international trade ceased.

Learning Outcomes

1. Students will recognize the importance of world trade in their daily lives.
2. Students will interpret world trade as an example of the interdependence of peoples and nations.

Time: one class period

Materials: class set of Student Handout, "Human Connections: Can We Do Without Them?"

Activity

1. Distribute student handout, "Human Connections: Can We Do Without Them." Assign 300-500 word reports. To personalize their reports, ask students to think about how the factors listed on the student handout would influence their lifestyle.

2. Once students have completed their reports, divide them into groups of four and have them compile a list of the possible repercussions of the cessation of world trade. These groups report to the whole class. Make a chart to summarize conclusions.

Source: *Tomorrow's World*, Canadian Red Cross Society, 1982.

INTERDEPENDENCE

Human Connections: Can We Do Without Them?

Imagine a world where nations do not trade with each other. What couldn't we sell or trade to the rest of the world? Imagine going into a supermarket or into a shopping plaza. No more Levis, or designer jeans, or mandarin oranges at Christmas, or hit CDs from the United Kingdom.

Using three of the points below, write a news report describing what would happen to Canadians if world trade suddenly ended.

WORLD TRADE ENDS!

1. Canada is one of the world's great trading nations. We do business with every nation in the world.

2. Canada exports over $30,000,000,000 worth of goods each year. About 2/3 of this goes to the United States. The major export category is raw materials of all types.

3. Canada imports about the same amount, mostly in the form of foodstuffs and manufactured goods.

4. Sixty-five percent of the Canadian wheat crop is exported annually. Wheat and wheat flour account for 75% of the food aid given by Canada to the developing nations.

5. Canada depends to a large extent on other nations for some technological advances, but Canada also is a world leader in special technologies, including communications satellites, two-way television and sophisticated telephone systems.

6. Other nations depend on Canada for non-food items such as canola and paper.

7. Canada imports many of its medicines and biological substances like seeds and bees.

Unequal Resources

Objective

Following the playing of this simulation, students will analyse the ramifications of the distribution of unequal resources by answering questions in the debriefing period.

Construction Paper
glue

Time: 1 class period

Materials:
- Student Handout #1, "Unequal Resources: Task Sheet" (one copy for each of the four groups)
- Student Handout #2, "Unequal Resources: Discussion Questions" (one copy for each of the four groups)
- colored paper (8 1/2" x 11") - two sheets of red, five sheets of gold, three sheets of green, one sheet of purple
- four large manila envelopes
- three pairs of scissors
- twenty paper clips
- one ruler, one bottle of glue
- two felt pens, two pencils

Preparations

Tape or glue a copy of the task sheet on the outside of each envelope and then enclose these materials in the four envelopes:

Envelope #1 - Two scissors, one ruler, twenty paper clips, two pencils, two 4" squares of red paper and two 4" squares of white paper
Envelope #2 - One scissors, one bottle of glue, and 2 sheets each of blue, white and gold paper
Envelope #3 - Two felt pens and 2 sheets each of green, white and gold paper
Envelope #4 - One sheet of each of green, gold, blue, red and purple paper

Activity

1. Tell students that they are going to be participating in an activity in which they will be asked to perform tasks to meet the needs and wants of a country.

2. Divide the class into four groups. If groups are larger than five students each, the teacher may want to have two "worlds" of four countries each.

3. Assign each group a table or area in the room and ask groups to make up a name for their country. If two "worlds" are playing, place the names of the countries of each "world" on separate panels of the chalkboard.

4. Distribute the envelopes, but tell the students not to open the envelopes until the teacher has given permission. Instruct students to read the task sheet. Answer any questions students may have about the groups' tasks.

5. Explain to the groups that resources vary from country to country and they may bargain between countries to obtain the needed resources to complete their tasks. All countries must complete the same tasks. If two "worlds" of four countries each are playing the game, tell students they can only trade with the other countries in their "world".

6. Ask students to notify the teacher when their group has completed all the tasks listed. Explain that you will keep a record on the chalkboard of the order in which groups of countries complete their tasks.

7. Give the signal to begin and observe students interacting. It is suggested that the teacher take written notes of the simulation noting actions that demonstrate the ramifications of the distribution of unequal resources. This collected data can be used as a basis for analysis in the debriefing.

8. Once a group completes its tasks, check the group's work and draw attention to the fact that the group has completed all its tasks. While the teacher does not want to stress competition, competition will be keen among the participants. If there are two sets of groups or "worlds" and one country in one of the "worlds" completes all its tasks, ask the question, "Which 'world' will finish first?" The response among participants may be that the countries of the "worlds" will begin to cooperate. Keep a record of the countries' order of finish on the chalkboard.

9. Once all the countries have completed their tasks, draw attention to the variation in products produced by each country.

10. Distribute a copy of the discussion questions to each group and ask students to discuss the questions together and be prepared to share their responses with the class. The teacher may wish to distribute copies of the discussion questions as groups complete their tasks. Students can then quickly discuss the questions while other countries are completing their tasks.

11. Begin debriefing by using the four general discussion questions provided on the discussion sheet. Then, depending on the ability of the group, select some of the more specific questions listed below for class discussion.

    a. What resources did the countries have? (Let groups report what they were given in the envelopes.)
    b. Which country was rich in "capital"? Which country was rich in "natural resources?"
    c. Can you give examples of innovative or unusual ways in which countries completed their tasks?
    d. Why do you think there was a wide variatiion in the way the tasks were completed?
    e. How did countries get the materials necessary to complete their tasks? (Generally, trading, loaning, and giving - foreign aid will be exhibited im the simulation.
    f. What countries of the real world are most like Country A? Country B? Country C? Country D? (Insert the names groups have given their countries.) How are these countries interdependent?

12. To bring closure to the lesson, ask students to summarize either orally or in writing what they learned from this simulation.

Student Handout #1

INTERDEPENDENCE

Unequal Resources: Task Sheet

Your group is in the position of trying to provide certain needs and wants for your country. These needs and wants are met by completing the tasks listed below:

1. **FOOD** - Make four strips of gold paper each three inches by one inch.

2. **CLOTHING** - Make a green "T" four inches high.

3. **INDUSTRY** - Make a four-link paper chain, each link of a different color.

4. **SHELTER** - Make a white square two inches to a side and attach a gold triangle to one of the sides of the square to make it look like a house.

5. **EDUCATION** - Make a four-page book out of two different colors. Remember that the book must have printing or pictures on each page.

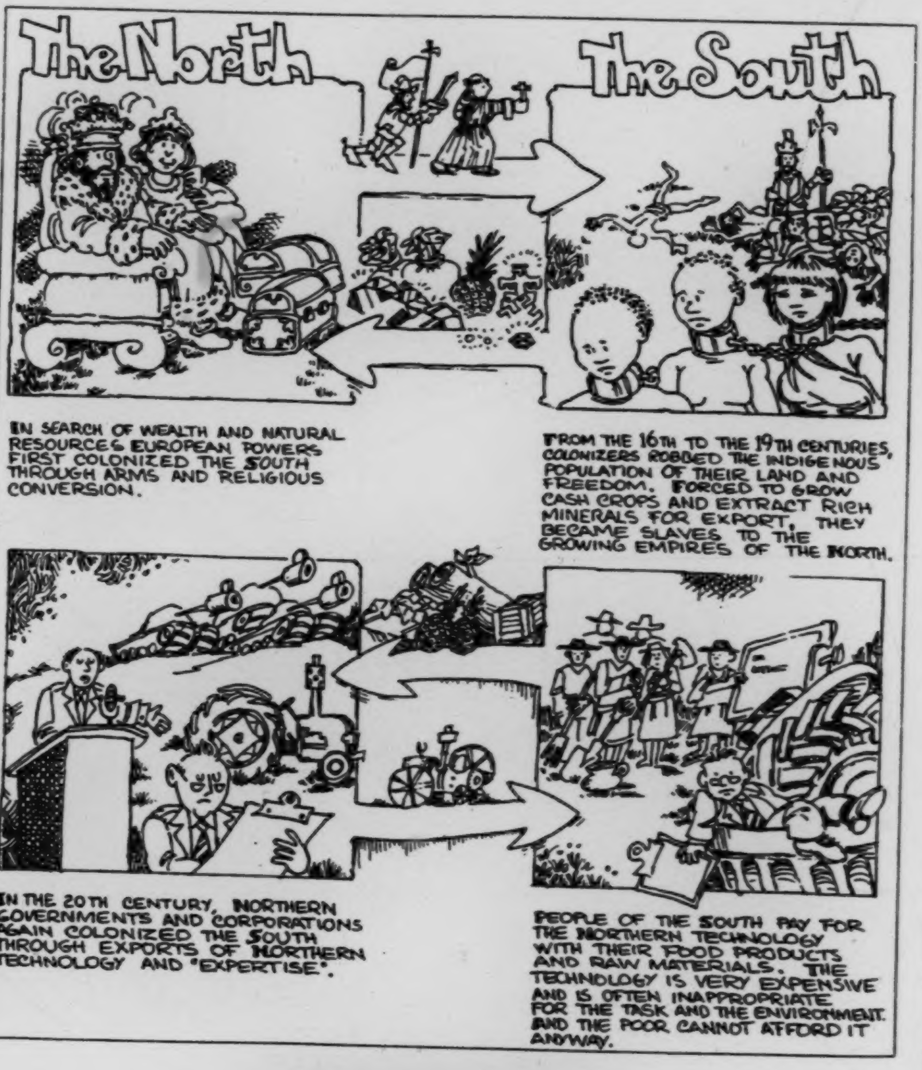
Unequal Resources: Discussion Questions

1. Could you have completed your task without getting resources from another country? Why or why not?
2. How did your country solve the problem of not having all the resources it needed?
3. Were there any conflicts between countries? Why or why not?
4. How did you feel when you realized that resources were unequally distributed?

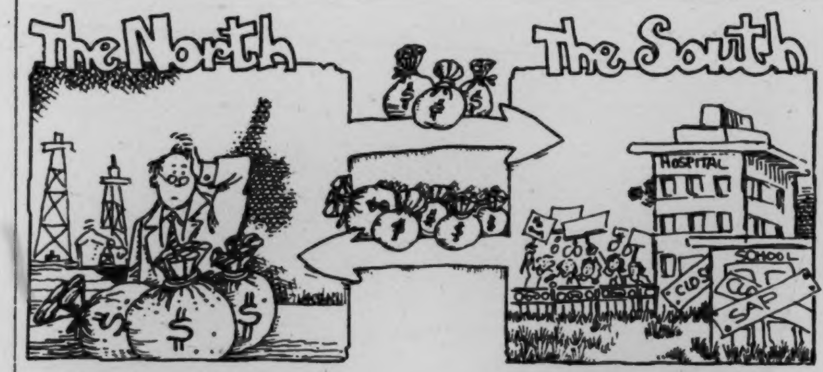
DEVELOPMENT

INTERDEPENDENCE

IMAGES OF DEVELOPMENT

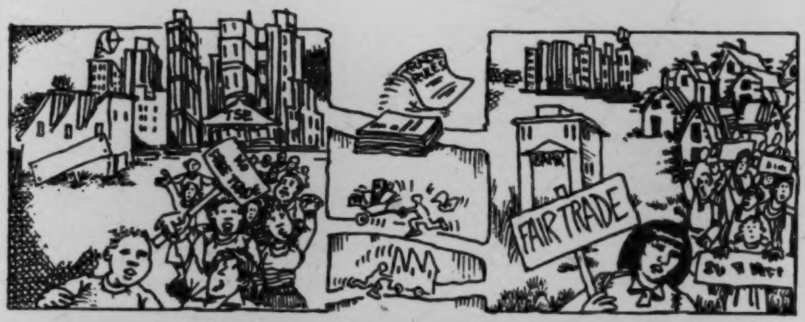

The North
The South
IN SEARCH OF WEALTH AND NATURAL RESOURCES EUROPEAN POWERS FIRST COLONIZED THE SOUTH THROUGH ARMS AND RELIGIOUS CONVERSION.
FROM THE 16TH TO THE 19TH CENTURIES, COLONIZERS ROBBED THE INDIGENOUS POPULATION OF THEIR LAND AND FREEDOM. FORCED TO GROW CASH CROPS AND EXTRACT RICH MINERALS FOR EXPORT, THEY BECAME SLAVES TO THE GROWING EMPIRES OF THE NORTH.
IN THE 20TH CENTURY, NORTHERN GOVERNMENTS AND CORPORATIONS AGAIN COLONIZED THE SOUTH THROUGH EXPORTS OF NORTHERN TECHNOLOGY AND "EXPERTISE".
PEOPLE OF THE SOUTH PAY FOR THE NORTHERN TECHNOLOGY WITH THEIR FOOD PRODUCTS AND RAW MATERIALS. THE TECHNOLOGY IS VERY EXPENSIVE AND IS OFTEN INAPPROPRIATE FOR THE TASK AND THE ENVIRONMENT. AND THE POOR CANNOT AFFORD IT ANYWAY.

Carlos Freire Illustration



WITH PROFITS FROM THE OIL BOOM IN THE 1970'S, BANKS AND FINANCIAL INSTITUTIONS WENT ON A LENDING SPREE, FINANCING SO-CALLED DEVELOPMENT PROJECTS ALL OVER THE WORLD.
THE MONEY WAS LENT AT FLOATING INTEREST RATES. WHEN THESE RATES INCREASED, THE SOUTH WAS LEFT WITH AN OVERWHELMING DEBT BURDEN.

TODAY, DEBTOR GOVERNMENTS, SINKING DEEPER INTO DEBT, GO TO THE INTERNATIONAL MONETARY FUND FOR LOANS. TO QUALIFY FOR THESE, GOVERNMENTS OF THE SOUTH ARE PRESSURED TO CUT COSTS. FOOD SUBSIDIES, AND SUPPORT FOR BASIC HEALTH CARE, EDUCATION, AND HOUSING OFTEN GET CUT, AFFECTING THE POOR THE MOST.



NOW THE NORTH CONTINUES TO DOMINATE THE GLOBAL ECONOMY THROUGH TRADE. TRANSNATIONAL CORPORATIONS CONTROL A LARGE PORTION OF THE WORLD'S TRADE - FROM FOOD AND BEVERAGES TO WEAPONS OF MASS DESTRUCTION. TRADE AGREEMENTS BETWEEN COUNTRIES ARE CONCERNED WITH MORE THAN PRODUCTS, HOWEVER. THEY INCLUDE RULES FOR WHO MAY INVEST MONEY WHERE, WHO CONTROLS NATURAL RESOURCES, WHO OWNS THE GENES FROM PLANTS, ANIMALS AND PARTS OF THE HUMAN BODY, AND WHO SETS SOCIAL POLICY. MANY OF THE TRADE RULES BENEFIT THE ALREADY RICH.

PEOPLE IN THE NORTH AND SOUTH FEAR THAT PRESENT UNFAIR RULES WILL BE MADE PERMANENT BY NEWER TRADE AGREEMENTS. THEY ASSERT THEIR RIGHT TO PARTICIPATE IN SETTING THEIR COUNTRIES' SOCIAL AND ECONOMIC PRIORITIES, AND IN DECIDING HOW TRADING AGREEMENTS CAN SUPPORT THESE.

Source: ***Development on Trial: Education and Action Guide*, Ten Days for World Development, February 1993.**

DISPARITY QUALITY OF LIFE INTERDEPENDENCE

A Rigged Game

The economies of the South face a world trading system that is stacked against them in their efforts to improve their lot.

The World Bank calls it "Structural Adjustment." Pedro Garcia in Lima, Peru calls it sending his kids to bed hungry. "It" is the attempt of countries in the South to deal with the massive debts they owe to the North.

During the 1960s and early '70s, many countries in the South were encouraged to borrow money from the North. In the early days, the lending was mostly of the government-to-government type. Then, in 1973, the world's oil producing nations got together and jacked up their prices by 400%. Suddenly wealthy, the oil producers started depositing vast sums of money (known as petrodollars) into banks in the North. But the banks didn't have enough local people looking for mortgages or car loans to absorb all this oil money. They needed new customers to whom they could lend out the petrodollars. They found them in the nations of South who were eager to expand their industrial bases and economies in general.

The loans looked like winners. Interest rates were around 10%, but many of the resources the South was exporting to the North were growing at annual rates of 20%. The banks did most of their business in the middle-income nations of the South — Mexico, Brazil, Nigeria, the Philippines. The really poor countries — Sierra Leone, Bangladesh, Ethiopia, etc — had to line up for their loans at government wickets.

LOBBYING FOR DOLLARS

Some countries in the South spend millions of dollars each year trying to get more foreign aid. The Centre for Public Integrity in the United States says Kuwait is the big spender, hiring Washington lobbyists to the tune of $12.5 million a year. Others in this league are: Indonesia ($6.8 million); Turkey ($3.8 million); Colombia ($3.2 million); Nigeria ($2.6 million); and Angola ($1.9 million).

The borrowed money was put to work developing the relatively backward economies of the South. Ambitious hydro-electric, irrigation, and transportation megaprojects were funded. In many cases, the projects were too big and too expensive. Some nations were saddled with dams they didn't need and huge debts to pay off. Then came the bad news.

In the early 1980s, interest rates started to soar. This had the effect of increasing the cost, for the South, of borrowing money from the North. The higher cost of carrying their debts started to push a number of countries into trouble. At the same time, the prices for many of the raw materials countries in the South exported — copper, sugar, cotton — started to collapse. That's when the World Bank and International Monetary Fund (IMF) stepped in to sort out the mess.

These two institutions are funded mostly by money pledged from the world's industrialized nations. Their function is to help the less fortunate countries with loans and financial advice. They come at all problems with much the same attitude; capitalist, market-driven economic policies will solve most difficulties.

When the World Bank and IMF looked at how many countries in the South were being run they were horrified. Governments in many countries were corrupt and, clearly, some didn't know what they were doing. Vast sums of money were being spent on arms and palaces for dictators. Unable to borrow more abroad, and unable to pay their bills, many countries were in very serious trouble.

The bankers from the North offered emergency stabilization funds, which quickly earned the nickname "shock treatment." The nickname came about because the World Bank and IMF told recipient governments they wouldn't get any help if they didn't do a better job of governing. The World Bank defined better government as less government — fewer subsidies and regulations, and more competition. Government had to spend less. So, services to people, already meagre by our standards, were cut back.

Peruvians woke up to the "shock" of structural adjustment in August 1990. That's when President Alberto Fujimori increased the price of gasoline by more than 3,000% overnight; the cost of food tripled; taxation and foreign exchange systems were reformed; civil servants were fired. The shock has helped Peru's sick economy come a little closer to getting off the life-support system. However, the side effects have been increased poverty and hunger.

The medicine has been hard to take elsewhere too. The Organization for Economic Co-operation and Development (OECD) has studied the effects of structural adjustment. It looked at six countries: Chile, Ecuador, Ivory Coast, Morocco, Malaysia, and Indonesia.

IDRC

People in the South are moving in vast numbers into cities, but there is little or no housing for them and most live in shanty towns such as this one in Ecuador.

One of the things OECD found out was that adjustment brought on higher unemployment almost everywhere. Ivory Coast in West Africa, found shock treatment cost one out of every three jobs. Not surprisingly, the resources available to the government to help the jobless also dropped. Similar problems have occurred in all countries where structural adjustment has been adopted. In almost all cases, the poor have become even poorer. According to Unicef, structural adjustment has cost as many lives in Africa as the current emergency in Somalia.

But, not everybody is suffering; some of the large accounting companies in the North are doing very nicely. That's because they are being hired as consultants by governments in the South to help them sort out their economies. When the World Bank tells a country to get serious about efficiency, that country usually turns to the North for help. A large accounting company, with large fees, is brought in as a management consultant. Often, a junior staffer is sent out to do the work. Sometimes, the consulting involves little more than peddling an off-the-shelf report that has no relevance to a particular nation's needs.

These hired guns dispense advice on how, to: market commodities, overhaul tax systems, sell off state-owned companies, fire civil servants, and all the other aspects of structural adjustment. One World Bank report says there may be as many as 80,000 consultants currently at work in Africa alone. And, some of the top management advisors charge up to $1,500 a day; more than some of the local people they must work with can hope to make in a year. Is the high-priced help worth it? Sometimes, yes; sometimes, no.

One European consultant drew up an accounting plan for an African client. His scheme might have worked if it had been based on an accountancy system the locals understood. But, it wasn't; it was based on accounting principles completely foreign to the people who would work with it. In another case, the British government hired a large accounting firm, at $4,800 a week plus expenses, to do work for a developing country. Then, it was discovered the company planned to send an "expert" who had no overseas experience. The British

DataBank

Percentage change in share of global wealth
among the world's poorest countries
between 1960 and 1989: -50

Amount of loans outstanding to the World Bank
by developing countries: $108 billion

Annual tax-free salary of Lewis T. Preston,
President of the World Bank: $285,000 (U.S.)

Per capita Gross Domestic Product in U.S. dollars
in Canada: $19,020
in Zimbabwe: $640
in Tanzania: $120

Percentage of the world's wealth
that is owned by the richest 20% of its population: 83
Percentage of the world's income that goes
to the poorest 20% of its population: 1.4

Net transfer in U.S. dollars of money
from the South to the North in debt repayments
between 1983 and 1989: $241 billion

Number of people worldwide who, according to the World Bank,
live on less than one dollar a day: more than one billion

government scouted around and found a person with years of relevant experience who was prepared to do the work for less than half the price.

But, the best that any consultant can do is bring a bit of order to the chaos that prevails in many countries in the South. What's needed for permanent change to take place is a reordering of the world's trading system.

Right now, the system is rigged in such a way as to favour the North over the South. The economies of the South are stuck with reliance on exports of a few commodities. But, the prices of these commodities are set by the North, and they're set low to benefit Northern industries.

Look at the sugar industry as an example. Sugar comes from one of three main sources — sugarcane, sugarbeet, or corn. According to Canada's International Development Research Centre, sugarcane supports 30 million people and generates $16 billion in exports. It's an industry that is very big in the South. Some countries, such as Fiji, and the Dominican Republic, depend heavily on sugarcane for their survival.

The alternatives to cane sugar — corn syrup and beet sugar — cost more to produce. However, they come from crops grown in the North and governments there have chosen to protect their farmers from world competition. The European Community has closed its borders to sugarcane imports. The United States subsidizes beet and corn farmers and slaps import quotas on sugarcane.

On its own this would be bad enough, but there's worse. The heavily subsidized farmers of the North are now out there in the world market selling their cheap, surplus sugar in competition against sugarcane from the South. This pushes down prices. The World Bank estimates that the sugar policies of the North cost the South $7.4 billion in lost income in 1986 alone.

The Dominican Republic, hard hit by cuts in U.S. imports of its cane sugar, had closed four sugar mills by 1990, throwing thousands out of work. This kind of story is repeated all over the South.

Structural adjustment has done little for Malawi. This East African nation has been adopting the strict discipline of market-driven economics for longer than most other countries. However, Malawi's financial health is still dependent almost exclusively on the export of tea and tobacco. Depending on weather and market conditions, the prices of these commodities can fluctuate wildly. As one businessman puts it: "Northern donors would do better to pay us a fair price for our commodities rather than lend us more money."

Meanwhile, the country's extreme poverty takes its toll. Unicef says that a third of all Malawian children die before the age of three; of those who survive, 55% are chronically malnourished. As a Unicef report notes, structural adjustment has done little for those who have to buy food at deregulated prices.

SUGGESTED ACTIVITIES:

1. The world's trading nations have been trying to sign a deal to liberalize trade through the General Agreement on Tariffs and Trade. Always, the deal has tripped up on the issue of European agricultural subsidies. Research this issue and present a report to your class. (The April 1992 and January 1993 issues of Canada and the World will help you)

2. Stephen Lewis used to be Canada's Ambassador to the United Nations; he has said that: "The developed world can forgive $1.5 trillion of Third World debt without a ripple of discomfort." Discuss this statement.

RUPERT J. TAYLOR

Source: *Canada and the World*, May 1993.

DISPARITY DEVELOPMENT INTERDEPENDENCE

The Origins of Third World Debt

Many Third World nations achieved political independence between the end of World War II and the mid-1960s. But they inherited economic structures from the colonial period that were geared to the transfer of raw materials to the industrialized nations.

World trade expanded tremendously after the war: from $60 billion in 1950 to $2,000 billion in 1980. But despite a few commodities "Booms" (periods when world prices from raw materials were high), the income Third World countries received for their exports declined in relation to what they had to pay for imported petroleum products and finished goods.

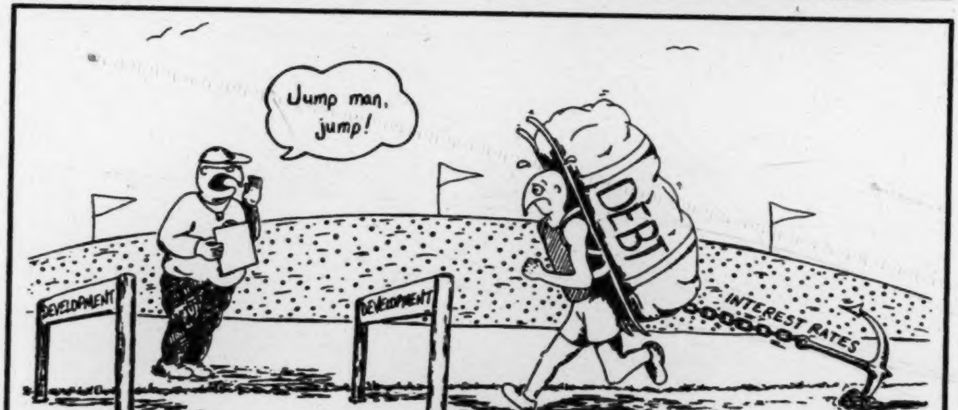
This simple fact - the Third World's declining terms of trade with industrialized and oil-exporting countries - is the single most important reason why Third World countries have gotten into debt.

For example, Tanzania needs trucks to get its export crops to port. The cost of imported fuel and vehicles has risen much more than the prices Tanzania gets for its export crops. Therefore, Tanzania had to export four times as much cotton, three times as much coffee, three times as much cashews, or 10 times as much tobacco to buy one truck in 1981 as it did only five years earlier. Thus, even while Tanzanians worked harder and produced more, the country was losing money.

To an extent, the gap between what Third World countries pay for their imports and what they receive for their exports is a reflection of their relatively low level of industrialization. For example, a motorized irrigation pump made in Europe is "worth" more than a ton of cotton grown in Africa because it is factory-made. Furthermore, a greater investment of capital and work-hours is required to produce it.

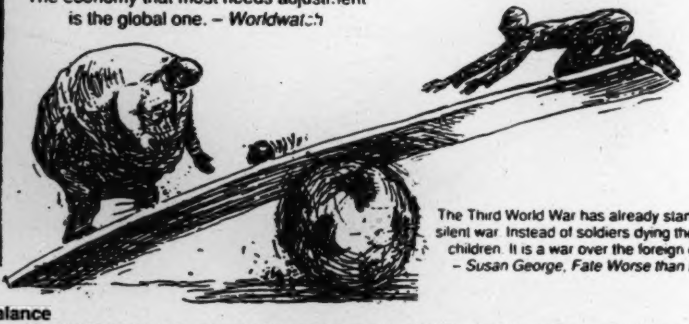
But the terms-of-trade gap is also a reflection of the sheer economic and political might of the industrialized nations. Corporations based in Europe, Japan, and the United States dominate most of the world's trade and have considerable power to determine prices. As a result, even Third World products that require a lot of labour to produce - like electronic parts, traditional crafts, or even rice - have a relatively low value on world markets.

Source: Facts for Action #16, Oxfam.



FACTS DEBT GLOBAL CRISIS

The economy that most needs adjustment
is the global one. – *Worldwatch*



The Third World War has already started—a silent war. Instead of soldiers dying there are children. It is a war over the foreign debt.
– *Susan George, Fate Worse than Debt*

Out of Balance

- The poor world's debt to the rich is so colossal as to sound surreal. In 1989, the Third World owed nearly half of its collective Gross National Product (GNP) to industrial country banks and governments. – *Worldwatch*

- Today debtor developing countries owe a staggering $1.3 trillion. About one-half of it is owed to commercial banks with the remaining IOUs due to the United States, other western governments, the International Monetary Fund, the World Bank and other international financial institutions. The result of the debt crisis is economic catastrophe for many of the debtor nations.

- Overall, developing countries are paying $50 billion more a year to creditor countries than they are receiving in new aid. – *Bread for the World*

- Zambia's puny debt of $6 billion was 334 percent of its GNP. If the Zambian people were to give every penny they earned to their nation's foreign financiers beginning January 1, 1990, they would not eat again until May of 1993. – *Worldwatch*

- Since the late 1970s, much of the lending has gone to repay debts. By 1983, 79 cents of each new dollar borrowed by Latin American countries and 93 cents of each new dollar borrowed by African countries was used just to pay interest on past loans. – *United Nations*

- **The burden of debt** is most severe on some of the poorest countries. In 1987 Brazil's $124-billion debt—the developing world's largest—was 39 percent of its GNP, but the Philippines' smaller $30 billion debt was 87 percent of its GNP. – *Worldwatch*

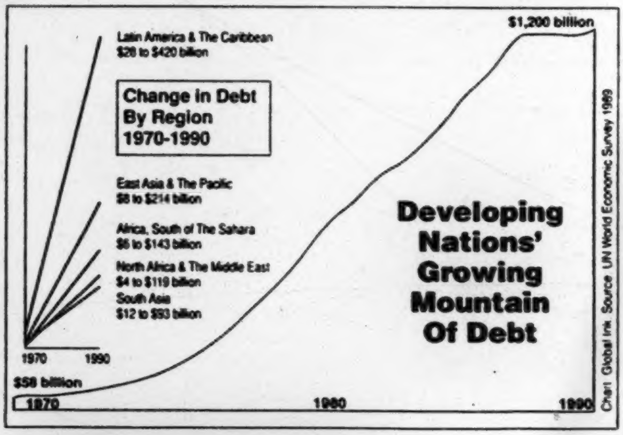


Chart: Global Inc. Source: UN World Economic Survey 1989

ED 9050

Poor People Pay

- In many nations, the poor have seen very little benefit from the billions of dollars which were often so irresponsibly lent and so irresponsibly borrowed. Yet now, when the party is over and the bills are coming in, it is the poor who are being asked to pay. – *UNICEF*

- We are always asking ourselves, we housewives: What did we do that we have to pay this foreign debt? Is it that our children have eaten too much or have studied in the best schools? Or have worn the best clothes? Or have gotten better houses? Or have our salaries been too high? We all shout in unison: No! We've never eaten much, we haven't had medical care. So who has benefited? Why are we the ones who have to pay the debt? – *Dominga Valasquez, Housewife, La Paz, Bolivia*

- Many children born in developing countries enter a world not only of poverty but also of debt. For example, a baby born in Bolivia, where the average annual income is $600, owes $700 at birth. That's the equivalent of a $20,000 debt for a U.S. child. The debt will be exacted over her or his lifetime in the form of lost health care, education, income and opportunity. – *Bread for the World*

Few scourges in human history can claim so many victims as today's debt crisis.
– *Robert Mugabe, Prime Minister of Zimbabwe*

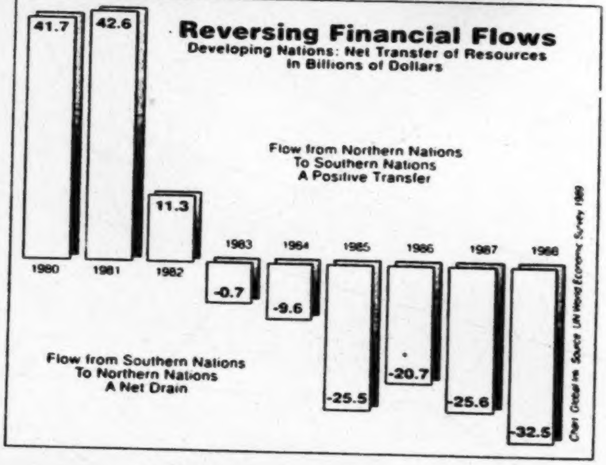


Chart Global Inc Source UN World Economic Survey 1989

Where Did the Debt Come From?

In the 1970s, as energy prices rose, oil-producing countries invested their money in Western banks, which in turn aggresively loaned money to developing countries anxious to improve their standing in the world market. Countries used the money to finance expensive oil imports, create infrastructures such as roads and dams, find development projects, and increase exports. All too often, particularly in Latin American countries, the money was deposited in foreign banks or went to corrupt officials or ill-conceived projects.

In 1980 the world economic boom ended. The United States and other industrialized countries implemented policies that raised interest rates, contributing to a recession. Pressure within Western countries to protect the market for domestic products reduced demand for Third World exports. Prices from many Third World commodities also fell.

To pay for the interest on already-incurred debts, countries have been scrambling to borrow more money, often paying out interest even more that the original debt. - *Bread for the World*

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Structural Adjustment Policies (SAPs): Official Aims and Actual Experience

Policies	Official Aims	Actual
Currency Devaluation	increase exports; reduce imports	U.N. survey of 12 SAPs found little improvement in export earnings. Commodity prices fall as more exporters compete for same markets. Damage import-dependent economies.
High Interest Rates	allocates investments to "most efficient" investors	discourages investment in production for home market; encourage speculation; reduce small farmers' and small manufacturers' access to credit; fuel inflation.
Restricted Money Supply	controls inflation	depresses economy; raises unemployment; infrastructure deteriorates; U.N. survey of 12 SAPs found only half lowered inflation.
Government Spending Cuts	reduce "excessive" demand	mean cutbacks in: education, health services, sanitation, water & irrigation, electric power supply, roads & transportation.
Lower Tariffs and Import Quotas	increase international competitiveness improves efficiency	undermine local industries; discourage food self-reliance; encourage luxury imports, while poor can't afford basics.
Privatization	makes enterprises more efficient	turning over utilities to private sector where profitability overrides social welfare can exclude the poor from electricity, transportation & communication services; subsidizes private investors.
Export Promotion	earns foreign exchange for debt repayment	replaces food crops with export crops - "a recipe for starvation"; increases dependence on foreign markets; damages ecology through pesticides used in export agriculture and cutting of tropical forests; earnings go to debt payments instead of investment in development.

Source: *Lifting the Burden of Debt: Education and Action Guide*, Ten Days for World Development, 1991.

DEVELOPMENT

INTERDEPENDENCE

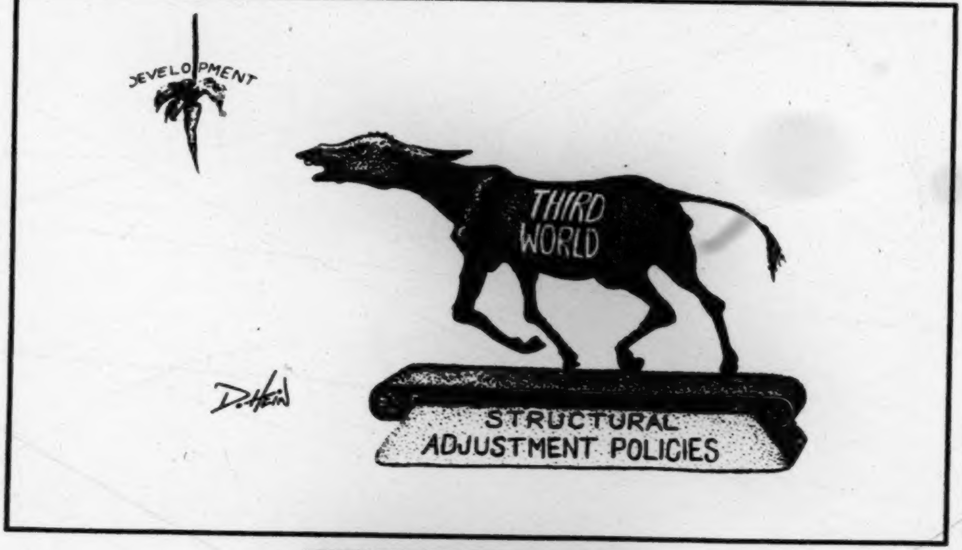
Structural Adjustment Policies: Some Reactions

If you can pay a debt, it is honourable to pay. If you cannot afford it, it is a sin to pay. It is immoral to repay loans and leave children starving.
- Julius Nyere, former President of Tanzania

Adjustment is hurting but it's working.
- World Bank and IMF

Structural adjustment has had favorable effects for most of the poor and has created a platform for recovery.
- Ishrat Hussain, World Bank's senior economist for Africa

Hundreds of thousands of the developing world's children have given their lives to pay their country's debts, and many millions more are still paying the interest with their malnourished minds and bodies.
- Stephen Lewis, former Canadian Ambassador to the United Nations



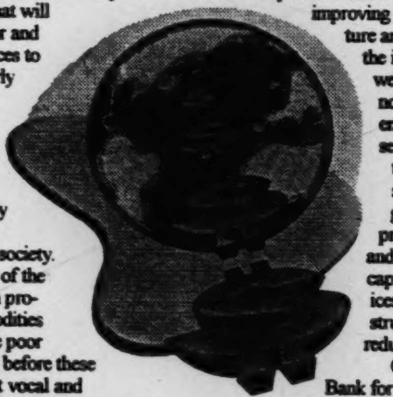
DEVELOPMENT

INTERDEPENDENCE

The World Bank On Structural Adjustment Programs

Adjustment programs are essential elements of poverty reduction, and contrary to the FYE (Fifty Years is Enough) platform, do address the root causes of poverty at both the macroeconomic and sectoral levels. Adjustment programs support policies that promote economic growth and efficient and equitable resource allocation, which are necessary for poverty reduction. Adjustment programs often address the management and composition of public spending in ways that will increase the productivity of the poor and expand the provision of basic services to the rural and urban poor, particularly in such areas as primary health, basic education, and economic opportunities for women.

More adjustment programs also support increasing the efficiency of a country broad regulatory and incentive framework usually in ways that benefit poor members of society. In Africa, for example, where most of the poor live in rural areas, increases in producer prices for agricultural commodities have helped raise the incomes of the poor relative to what they were receiving before these reforms. The FYE platform is most vocal and forthcoming in highlighting anecdotes of failures and difficulties in the implementation of reform programs. It ignores the gains achieved by many countries such as Benin, Burkina Faso, Ghana, Nigeria, Tanzania, Uganda and Zambia in reaching near self-sufficiency in domestic food production in recent years by restoring adequate incentives to their smallholder farmers. It also fails to mention that the Bank has provided lending and policy advice which has paid off dramatically in Korea, Malaysia and Thailand, to name just a few. More recently, countries like Bolivia, India and Mexico have begin to enjoy benefits associated with the successful implementation of appropriate economic policies.



About a quarter of Bank lending since the mid-1980s has been for adjustment. Adjustment lending programs help countries tackle macroeconomic difficulties which have usually been manifested in terms of rising inflation and balance of payment problems. They are intended to support the transition of an economy to a new, sustainable and poverty-reducing growth path, and are often undertaken in conjunction with an IMF-supported stabilization program. Typical adjustment policies aim at: reallocating and reducing public spending; opening an economy to external or domestic competition; freeing prices to allow them to reflect economic values; improving government delivery of infrastructure and social services; and developing the institutions needed to sustain a well-functioning market economy, notably a sound financial system. By emphasizing privatization, private sector development, and deregulation, many adjustment operations support the reorientation of the government's role away from direct production, distribution, and trading, and toward the development of human capital, the provision of social services, and the rehabilitation of infrastructure, all of which bolster poverty reduction.

Countries only come to the World Bank for structural adjustment loans after a severe economic crisis has developed. Hence, poverty is often tragically widespread in the countries in crisis long before they undertake adjustment programs. The road to economic recovery varies widely depending on the extent of the crisis, but it can be particularly slow and arduous for the poor. Because income distribution changes slowly over time, the biggest single factor determining the welfare of the poor is how well their economy as a whole is growing. Unless growth rates rise to higher levels, the chances of making any dent in poverty will remain dim. Adjustment lending helps lay the groundwork for sustained, broad-based economic growth which has proven to be indispensable for poverty reduction.

Any analysis of the success, or failure, of adjustment lending must take into account what would have happened in the absence of adjustment. Evidence has shown that in countries where adjustment has not been introduced, poverty has been significantly worsening. A large body of research - undertaken by the World Bank as well as by independent researchers - has demonstrated that adjustment generally raises an economy's growth over what it would have been without such adjustment. Development countries that undertook intensive adjustment programs with funding from the World Bank experienced an increase in their average growth rates of 2.5 percent from 1981-85 to 1986-90. Those that interrupted adjustment programs or did not adjust at all had on average no change in growth from the dismal growth rates of the early 1980s.

Adjustment programs have also been successful in improving countries' export performance. Among 22 countries in sub-Saharan Africa, the four with the greatest improvements in macroeconomic policies between 1981-86 and 1987-91 experienced an impressive median increase in export growth of almost 8 percent. Those countries that showed only modest macroeconomic policy improvements increase the growth rate of their exports by 3 percent. In contrast, exports lost ground in the 10 countries with deteriorating macroeconomic policies, with a median fall in growth of 0.7 percent.

The World Bank has been continuously modifying its approaches in light of the experiences gained during the implementation of adjustment. The speed of response to adjustment has been uneven, and it has become evident that adjustment involves deeper, more complex policy reforms - and that it takes more time - than was anticipated a decade ago. The Bank has learned that it is not only the rate of economic growth that is important, but the pattern of growth as well. The two factors of production which the poor possess - land and labor - must be utilized for generating growth, and returns to these two factors must be maximized. As the poor are often concentrated in rural areas, policies which reduce the taxation of the agricultural sector and increase agricultural incomes will clearly have beneficial effects for poor communities. And, this seems to be exactly what is happening in most adjusting countries.

Another critical factor in helping the poor is improving their access to social services. Adjustment programs now increasingly support the reallocation of public spending toward basic social services and the development of social safety nets for the poor. The Bank works with governments to assess the composition of public expenditures programs and to help governments allocate scarce resources to the highest priorities, both within and between sectors. Social expenditures are now largely protected or increased under adjustment. In addition, expenditures within sectors are often reallocated in ways that bring greater benefits to the poor, for example, by providing more spending to basic health and education and less to universities and urban hospitals. The World Bank has also learned that, particularly in slow-growth or recessionary economies, adjustment programs must be accompanied by targeted poverty reduction policies. In fiscal year 1994, almost three-quarters of Bank-supported adjustment operations contained specific poverty reduction measures.

Research both within and outside the World Bank has shown that, for the most part, negative effects from adjustment programs fall largely on the nonpoor or those who have previously been gaining economic rents. However, when negative effects from an adjustment operation do accrue to vulnerable and disadvantaged communities, specific actions are taken to reduce inequities. In a privatization adjustment loan made to Peru in fiscal year 1993, actions were included to aid displaced employees in communities that would be most adversely affected, including in addition to severance pay, counselling on investment and employment opportunities, vocational training, and advice on setting up microenterprises.

A number of complex interrelated factors can impinge upon a country's motivation to undertake adjustment and then either stay on course in the face of short-term transitional difficulties or abandon the program in mid-stream. Besides unanticipated exogenous events which can lead to institutional, financial or structural difficulties, evidence suggests that government ownership and policies alter inequities in the distribution of incomes and rents, fierce resistance may be exhibited by privileged groups can sometimes derail reform efforts. The World Bank thus encourages governments to inform their publics at large about the objectives of reform, involve affected groups in the design and monitoring of policies, and otherwise make widely known and visible the successes of adjustment. For, it is clearly evident that, in the absence of a sound and stable macroeconomic environment, and without providing adequate incentives for sustainable growth, the most important element of the development agenda - namely, poverty reduction - cannot be achieved.

Source: ***International Bank for Reconstruction and Development*, The World Bank 1995.**

DEVELOPMENT

INTERDEPENDENCE

Time to Write Off Debts of Develping World

Of all the programs funded by the World Bank and the International Monetary Fund, none is more criticized than structural adjustment.

In too many instances, rigid borrowing conditions and repayment terms have left countries with little room to manoeuvre. They have succeeded, by and large, in bringing the operating principles of the free market - small government, large private sector - to parts of the world that still have fundamental needs to fill in alleviating poverty, and building a decent life for their citizens.

In fact, ending poverty was the rationale behind the structural adjustment plans introduced by the World Bank 15 years ago. Now maligned as backbreaking loans that are sucking all life out of Third World economies, the structural adjustment began as an effort to restore some order and discipline into economic planning. According to free-market capitalist theory, countries would use loans to invest in development and infrastructure, and outside investment would clearly follow.

In the 1980s, much of Africa went through a wrenching period of structural adjustment - deficits were tackled, government spending was cut, the free market given freer rein, and agriculture developed into cash crops for export. But the flood of investment never came. The poor countries held to their end of the bargain, but the rich world didn't deliver.

This is still the case today. Indeed, the World Bank implied in its 1994 annual report that structural adjustment hasn't made a huge impact, because the richer players in the global economy haven't cooperated by offering investment, or better terms. "Some countries, where the implementation of reform programs is on track, low GDP growth rates due to the deterioration of their terms of trade, weather conditions, the lingering effects of the 1991-92 drought . . . countries where reform programs were lacking or off track registered growth of six per cent to seven per cent, helped by oil exports or favorable agricultural conditions."

A coalition of non-governmental organizations (NGOs) want the Bank to actually promote policies that eliminate poverty, rather than the controversial structural adjustment programs. It wants more openness and democracy in bank deliberations. But what's really needed is even more basic. Like consumers in over their heads in a sea of debt, countries burdened with huge loans need help.

There has been some, in terms of restructuring. But what's more important is to write off large chunks of debt, to give strapped economies room to breathe. This proposal is fiercely resisted, not the least by lenders. But it is hardly unprecedented. Even if a quarter or a third of the money lent by the World Bank, the IMF and private-sector banks was written off, debt-servicing economies could become consuming economies.

What are the amounts of money we're taking about? Let's look at the principal, not interest. The World Bank, in its 49 years of operation, has given out about 5,400 loans totalling $254 billion US. The IMF has about $52.4 billion out in loans and credit due. Total lending in the half century history of the two institutions, about $317 billion, is less than the Pentagon budget for one fiscal year.

The cost of the write-offs might vary, and be open to negotiation. But there have been big ones, before. After the U.S. Savings and Loans collapse, the federal treasury invested $500 billion in a bailout to protect people who had lost their money in the failures.

No one should expect the U.S., or indeed any one rich country, to subsidize the write-off of Third World debt. But debt write-off could be a coordinated, international effort that involves the private sector, not just multilateral agencies.

"The total external debt of all developing countries, including short-term debt, was estimated at $1,700 billion at the end of 1993," says the World Bank's 1994 report. That's less than the value of two day's trade by speculators on the world's currency exchanges. The indebtedness was an increase from the previous years, despite several debt reduction efforts under the terms of an agreement reached in Toronto in 1988 by the Paris Club group of creditors and a World Bank body known as the International Development Association.

Easing the debt burden in the developing world is the first significant step in helping societies to help themselves. Countries like Canada, which has just cut its foreign aid budget even further, should at least try to make it easier for poor countries to pay for their own development.

Source: *The Edmonton Journal*, May 1, 1995.

Fair Trading

by Graham Young

The dice are loaded against traders from the Third World - and most of us are not in a position to change the rules of the game. But small organizations all over the West have started to trade in a very different way.

Back in the heady days of student revolt and social idealism in the 1960s, it was already clear that it was going to take more than just aid to deal effectively with poverty in the Third World. Activists looked for new solutions. An increase in spending on development education at home by aid agencies was one response. Another was the alternative trading movement.

This new movement was rooted in Western people's sense of their own complicity in the underdevelopment of the Third World. The problems of world development are not just "over there". Many are caused or at least exacerbated, by factors "over here". The terms of trade provided the classic example. You know the sort of thing. A tractor which cost five tons of Tanzania tea in 1973 cost double that 10 years later. The less developed countries were (and still are) running just to stand still. It is nothing short of hypocrisy to give aid from the surplus we make out of an unequal and abused power relationship. Or to put it another way, "Don't buy my harvest cheap and offer me charity". However, international trade was also seen as a primary engine of development so it would not have been appropriate simply to withdraw.

Some people lobbied and campaigned about the injustice of trade; some educated. Others attempted to get more directly involved: "Let's try and do something about the lousy deal that producers in the Third World get". They set up their own companies to trade with the Third World on a fairer basis.

The International Federation for Alternative Trade (IFAT) now has the name of some 40 Western organizations from North America, Europe, Australasia and Japan. There are still more who are trying to develop the same principles but from a base in the developing world.

The products sold by these alternative trading organizations (ATOs) vary considerably from group to group. Overall they include crafts, both decorative and utilitarian; foodstuffs, particularly coffee and tea; and textiles, both as clothes and household goods. Some extend their ranges by selling non-Third World goods such as recycled paper.

The sales channels also vary. Some are based very firmly on local action groups who have ultimately joined a national organization. They sell through their local groups' shops. Others have started from a national base and developed locally a movement of volunteer representatives. A few sell through their own shops or mail order. Some act as wholesalers to commercial outlets. And there are some which do all of these things.

Wherever they are based, they share four basic principles agreed to at the most recent IFAT conference. They aim to:

✓ cooperate with the poor and oppressed in Third World countries, to improve living conditions mainly by promoting trade in products from those countries

✓ provide information when selling products, to increase awareness of unfair international structures

✓ reflect in their own structures a commitment to justice, fair employment, public accountability and progressive working practices campaign for fairer trade.

Around these principles there is a huge diversity but there are broadly two kinds of ATO. One sort takes the producers as its starting point and will try to sell whatever they produce. This sounds good in principle but it means you can end up with some rather unusual or unsuitable products - and it may not help in the process of awareness raising.

Bridgehead Trading
20 James Street, Ottawa,
Ontario, K2P 0T6
Call 1-800-565-8563

Canada's main alternative trading operation is owned by Oxfam Canada. Bridgehead distributes a wide range of Third World products - Nicaraguan coffee, Andean crafts, native Canadian wild rice, Mozambican cashews. Products are not supplied by transnationals but by artisan groups and farmer cooperatives working to improve living conditions for their families and communitites. Catalogue available on request.

The other kind of ATO is oriented towards the Western market, keeping a clear eye on the selling potential. These organizations will work with producers to meet a particular market niche. The drawback here is that the desires of the producers can get lost in the process.

The best must lie somewhere in between - and a lot of ATOs occupy this middle territory. But alterative trading is not just about selling products in order to provide jobs in the Third World. I'd say it also means:

✓ buying from groups who have social as well as financial objectives and who are not necessarily the cheapest

✓ assisting producers with designs, helping them realistically price their products (often leading to a price rise), organizing stock control and paying in advance with interest-free loans

✓ sticking with producers during hard times, social unrest, adverse weather conditions and even dishonesty

✓ spending money on raising awareness in the West by means of campaigning and education at the point of sale

✓ trying to operate a fair business practice in your home operation

✓ doing justice, but more than that - going further than might justly be expected. In my own organization, Traidcraft, we use the phrase "acting in love and justice". This reflects our Christian roots but it is also a useful way of describing the general concept.

All of this has to take place in a fiercely commercial world where profit is the arbiter of success. ATOs have to make a profit but if you want to judge their success you will have to look at more than just the bottom line. How are the producers with whom they work developing? How much of a force are they in awareness raising? The difficulty for ATOs is not to use their social objectives as an excuse for inefficiency.

This is a live issue in the movement at present. Some people believe that as ATOs become increasingly professional they are losing touch with their own roots: Third World producers and Western volunteers. But others believe, as I do, that becoming more efficient and professional is necessary if we are to prove we can make a difference in international trading relationships.

Source: ***New Internationalist*, February, 1990.**

THE CASE FOR FRUIT AND NUTS

Employing indigenous people to supply your business with Brasil nuts or body oil could be the new face of caring corporatism. **ROD ISAACS** looks into one company's espousal of 'Trade Not Aid'.

For someone who began her business career selling cocoa- butter cosmetics out of urine sample bottles, Anita Roddick is no stranger to controversy. But her latest deal is ground-breaking even by her own rigorous standards.

Roddick, founder and managing director of The Body Shop chain—the UK based company which sells hair and skin products—has forged a deal with Kayapo tribal chiefs whereby the 230-strong tribe from the eastern Amazon Basin will supply Brasil nut oil to the Body Shop for use in a new hair conditioner. Hence, through a non-profit making venture the company supports an endangered environment and threatened people. And meanwhile the inhabitants of the rainforest are given an alternative to selling their land for mining, logging or slash and burn cattle-grazing.

Ghillean Prance, director of Kew Gardens, near London, and a leading expert on the rainforests, is in favour of the idea. He says the forests are already recognised as a rich source of nuts, vanilla, cocoa and rubber products but other bounties, particularly exotic fruits and fibres, have commercial potential. "One of the best ways to preserve the biological diversity of tropical rainforests will be to harness it", Prance says.

Since 1989, The Body Shop has been actively involved in rainforest campaigns, and has supported the Forest People's Appeal, and other groups such as the Union of Indian Nations (UNI). The company has also set up trading links with producer groups in Nepal, India and Mexico.

A brilliant piece of PR or responding to indigenous peoples' needs? Anita Roddick with an Amazon Kayapo warrior searching for Brasil nuts.

Clive James, Trade Not Aid co-ordinator, says the company is responding to people's real needs: "The Kayapo want hard currency. They invited us to help them create trade links that respect their culture and environment and generate income. Together we identified Brasil Nut Oil as a sustainable potential product to trade. There is no contract or any kind of debt obligation—this business is led and controlled by the Kayapo."

Nonethless, some suggest that this latest Body Shop project is at heart a brilliant bit of PR—one the company can afford. In 15 years it has grown from one to 600 shops worldwide and has just announced a 38 per cent rise in profits to £20m.

The indigenous support movement, Survival International, is particularly wary of the scheme. "Every time something of value (such as rubber, pharmaceuticals or gold) has been found in the rainforest, the tribal people have ended up the losers, even when they have been in charge of the trading process" comments Charlotte Sankey of Survival.

Fiona Watson, Brasil Campaigns Officer, admits that the Kayapo are the most politically aware of the Amazonian tribes but says the rainforest harvest idea is "diversionary and a fad... the real issue is for tribal peoples to have proper ownership rights over their lands. With the rainforest harvest they are purely at the mercy of Western high street fashions."

The Body Shop is not the only company with its finger in the rainforest pie. Ben and Jerry's, the hugely popular US ice cream makers are buying Brasil and cashew nuts from Amazon indians for their Rainforest Crunch homemade icecream. The company is one of 25 companies using the direct purchase scheme run by Cultural Survival, a Boston-based environmental protection group.

Companies agree to pay up to 5 per cent above the market price for the rainforest products, mostly nuts, and give a share of profits to their Amazonian suppliers. According to Jason Clay, director of Research at Cultural Survival, 3.5m worth of products were sold last year and he predicts total sales of $25m for 1991.

Such projects are being watched with interest by Environmental pressure group Friends of the Earth, which agrees that one way of halting deforestation is greater use of "non-destructively extracted 'secondary' forest products." But clearly there are limits. Cultural Survival had to abandon the idea of a condom with the slogan "Protect yourself, protect the rainforest"—the latex of Brasil is apparently not good enough. ■

RAINFOREST UPDATE

* Forests cover less than 2 per cent of the globe and support 50 per cent of all world species. As many as 50 species a day are becoming extinct as a result of tropical deforestation. Less than one per cent of these have been assessed by Western scientists for medicinal use.

* 25 per cent of all our medicines contain agents derived from the rainforest including willow bark which gave asprin, anti-malarial quinine from the chinchona plant and a deep muscle relaxant, curare, which ensures our bodies stay still under anaesthetic.

* At a conservative estimate, 1.3 acres of rainforest a second are lost in South America, Southeast Asia and Africa. The global trade in tropical hardwoods alone is worth $8bn annually. Most of the 50m acres of tropical rainforest cut down each year are subsequently used as pasture for cattle.

* The Amazonian rainforests are home to 200 million indigenous people from 2,000 tribes, all with intimate knowledge of local plant species. For example, the Ka'apor Indians of Para, Brasil, were found to have uses for 76 out of 99 species of trees in a sample hectare of forest.

Source: *South*, August 1991.

Debt Swaps for AIDS

By Craig Sarsony

Through debt conversions, countries hard-hit by HIV/AIDS could expand national health programmes aimed at curtailing the epidemic.

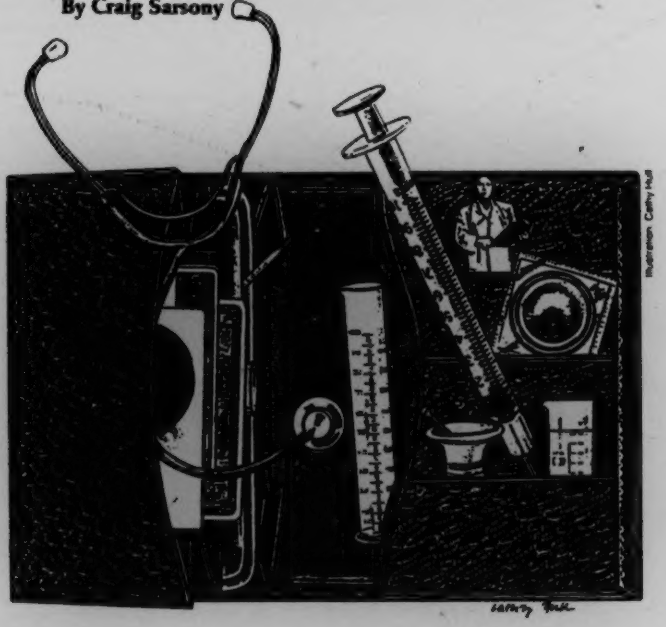


Illustration: Cathy Hull

AIDS is not affecting all nations equally. Worldwide, an estimated two-thirds of reported HIV infections are in countries of the developing world. By 2010, according to the World Health Organization (WHO), this share could go as high as 90 per cent. Hit hardest by AIDS, developing countries can least afford to confront it.

While the majority of HIV infections among adults is currently in sub-Saharan Africa, experts warn that the incidence of HIV/AIDS in South and Southeast Asia is growing at a pace reminiscent of sub-Saharan Africa in the early 1980s. Similarly, in Latin America and the Caribbean, HIV/AIDS is expected to spread dramatically over the next two decades.

As the human toll of HIV/AIDS escalates, so does the devastation wrought on local economies. A shrinking work force means shrinking productivity, markets and investment. Add to this the burgeoning health costs associated with the disease and the result is a major threat to the development prospects of many countries. Faced with this spectre, governments are looking for creative ways to step up prevention and control programmes and meet skyrocketing medical costs.

One strategy that merits close attention is a financing mechanism involving debt swaps that has already proven successful in areas such as the environment, child survival, education and agriculture. The same approach could be employed to help developing countries raise much needed cash in the fight against AIDS.

Under a debt conversion, a development organization first purchases a debtor nation's unpaid loan from a commercial bank at a discount. The debtor government then repays the buyer (the development institution) at an amount greater than the purchase price, with the agreement that all of the funds be spent on development. The funds put up by the developing country are in local currency, thereby eliminating currency conversion costs. The developing country benefits in two ways: by ridding itself of an unpaid loan while at the same time helping finance a necessary but otherwise unaffordable development programme.

This creative approach to development financing has grown in popularity in recent years, as commercial banks have become more willing to sell overdue developing-country loans for less than their face value. A 1987 agreement between Conservation International and the Government of Bolivia to cooperate in a US$650,000 debt-for-nature swap, and another valued at $1 million between the World Wildlife Federation and Ecuador, are two of the earliest examples of debt conversions that have set the stage for others to follow. Debts of $500 million to $750 million have since been converted through this mechanism to provide funding for development and conservation programmes in Africa, Latin America and Asia. Debt conversions that have been completed in Ecuador, Mexico, Nigeria and the Philippines have boosted project funding by 25 per cent to 100 per cent in some cases.

One current example is an agreement being negotiated between the Government of Nigeria and the River Blindness Foundation (RBF). The debt swap will provide about $500,000 needed for the mass distribution of Ivermectin, a drug used to combat onchocerciasis, or river blindness, which is provided free by its US manufacturer, Merck & Co. Under the transaction, RBF will purchase a $1 million Nigerian debt from a commercial bank at about 40 per cent of its face value, or $400,000. The Central Bank of Nigeria will then pay the Foundation 50 per cent of the original debt in Nigerian naira, which will help fund the national Ivermectin drive. By using the debt conversion mechanism, the number of Nigerians receiving this important drug will increase significantly. The government will clear its books of an outstanding obligation and the commercial bank will recoup part of a loan that was not being serviced.

Debt swaps to raise funds for the prevention and control of HIV/AIDS would work in much the same way as the RBF initiative. Through debt conversions, countries hard-hit by HIV/AIDS could afford to expand national health programmes aimed at curtailing the epidemic. This could lead to increased numbers of clean blood units, improved treatment facilities and more widespread and effective prevention campaigns.

Debt swaps have grown in popularity in recent years as commercial banks have become more willing to sell overdue developing-country loans for less than their face value.

There are excellent debt conversion opportunities in many countries at risk of HIV/AIDS, including Ecuador, Mexico, Nigeria, the Philippines, Tanzania and Zambia. Development organizations operating in these and other countries should explore expanding their resources for HIV/AIDS programming through this approach. Governments in countries which do not yet have debt conversion programmes may want to consider the value of this strategy in mobilizing funds for HIV/AIDS campaigns as well as other priority areas. ■

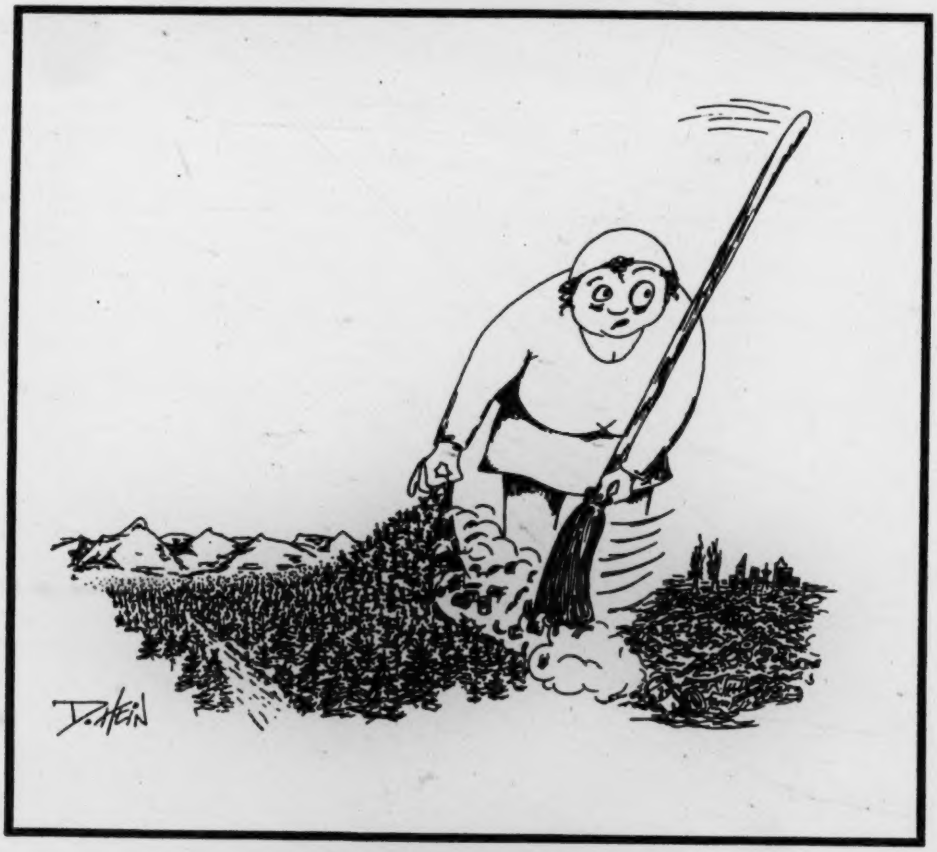
Craig Sarsony, MBA, MPH, is senior manager of transactions at the Debt-for-Development Coalition, Inc. in Washington, DC, a non-profit organization specializing in debt conversions. Mr. Sarsony looks for new strategies to finance public health programmes.

Source: *CHOICES: The Human Development Magazine*, United Nations Development Programme, November 1992.

FUTURE

INTERDEPENDENCE

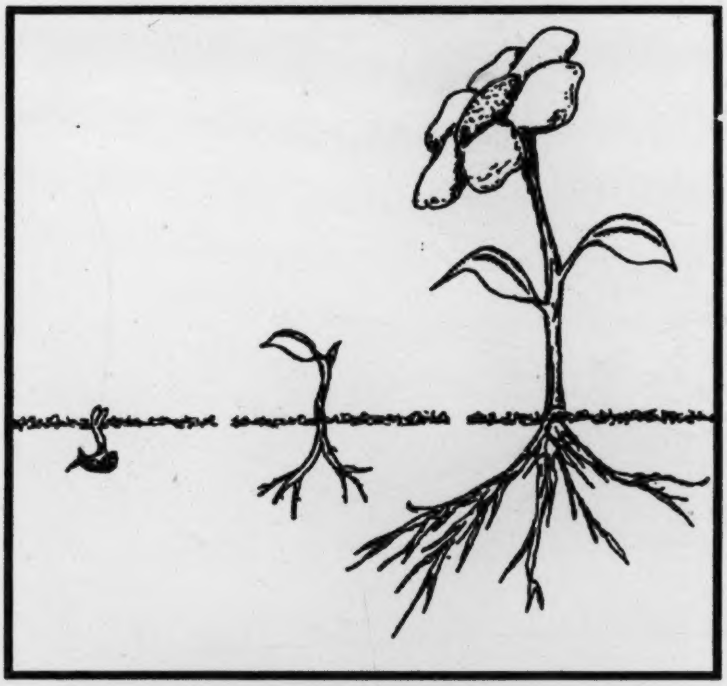
"There's No Away to Throw To"



Questions for Discussion

1. How does this cartoon illustrate the caption "there is no away to throw to"?
2. How does this cartoon illustrate the theme of interdependence.
3. What happens to your garbage?
4. Do you practice the 3 R's - Reduce, Reuse, Recycle? Is this enough?

Development



Alice: "Could you tell me please which way I ought to go from here?"
Cheshire Cat: "That depends a good deal on where you want to get to."
- Lewis Carroll, Alice in Wonderland

Development
Table of Contents

Development: Background, issues and questions (for teachers and advanced students) 163

Awareness: What is development?

activity
  Many Meanings to Development (20/23) 168
readings
  What is "Development": Learning the Right Perspective (20/23) 170
  Benefits Reward the Rich: Poor Get the Dregs (20/23) 172
  The North -South Affluence Gap (20) 173
  Development: Road to Paradise or Hell? (20) 174
  Asian Tigers - The Facts (20/23) 178

Understanding: Development strategies past and present

Focus on Foreign Aid
  activities
    Ranking Concerns in Distributing Foreign Aid (20/23) 181
    Foreign Aid Role Play Activity (20/23) 183
  readings
    A Guide To Development (20/23) 188
    We Don't Want to Beg (20/23) 192
    Aid Monstrosities (20) 194
Successful Development: Case Studies
  activity
    Development That Works: An Inquiry (20/23) 196
  readings
    Entrepreneurs
      Street Kids Benefit in Brazil Project (20/23) 197
      Goats and Kids (20/23) 198
    Banking
      Turning the Tables on Banking (20/23) 199
    Education
      Education: Breakthrough in Bangladesh (20/23) 201
      Education for Girls (20/23) 202
      Drumbeats of Hope on the Hill (20/23) 203
    Appropriate Technology
      Stone Lines or Earth Dikes (20/23) 205
      Learning On Our Feet (20/23) 207

Sustainable Agriculture

A Maize Miracle (20/23) 209
Defying the Drought (20/23) 211
Philippines: Successful Bio-Intensive Gardening Project (20/23) 212

Women in Development

Our Own Recipe (20/23) 213
Learning to Grow (20/23) 215

Action: Development Strategies: Possibilities for the future

activity

Taking Action: How to Help 216

readings

Investing in Women Will Be the Key to the Future 217
The Brandt Report: Recommendations 219
Feedol 220

Development

> **When shall we have the courage to outgrow the charity mentality and see that at the bottom of all relations between rich and poor, there is a problem of justice.**
>
> **- Dom Helder Camara,**
> **Archbishop of Recife, Brazil**

Pause for a moment and think about the ideas and words you associate with the term "development". Many people associate development with concepts such as progress, growth, technology, and economic well-being - each contributing to high material standards of living. In the North, economic well-being is often the sole measurement of development; but should it be? Consider for a minute other factors which determine quality of life. The realities of poverty versus plenty, human needs and human rights, power and sharing; these are also important considerations in understanding what it means to be "developed".

What is development?

What does it means to be "developed"? Does development imply that a nation enjoys a high GNP (Gross National Product is the dollar value of the goods and services produced in a country in a year), that violations to human rights no longer occur, that economic activities are in harmony with the natural environment, and that all citizens share equitably in the wealth of the nation? Do all these factors need to be present before a nation is considered developed? If not, which of these are the most important ingredients?

Often development is measured in terms of nation's GNP while other factors which reflect non-material well-being are ignored. A high GNP does not necessarily mean that all of the citizens of the nation benefit. Remember GNP measures the "average" production of wealth but this wealth is not necessarily distributed equally among the citizens. The oil boom in the late 70's resulted in extremely high GNPs for many Arab states but poverty levels in those countries did not decrease correspondingly (Read: *Benefits Reward the Rich - Poor Get the Dregs* and *The North-South Affluence Gap* in this section). Individual wealth can increase dramatically for some, usually those who are already wealthy.

If GNP is not the most appropriate measure of development, then what is? How else can development be conceived? This theme compares past and current development models. Selected readings and activities provide case studies highlighting alternative approaches to development; approaches which demonstrate success in providing an increased quality of life to the most needy.

How Has the South Been Viewed by the North?

How is it that many nations of the South, currently rich in natural resources and once self-sufficient in food, are now burdened with overwhelming debt and unrelenting poverty? The North's vision of "development" has dominated policies pursued by international institutions such as the World Bank, the International Monetary Fund (IMF) and until recently, non-government organizations (NGOs) such as Oxfam and CARE. In the past, such Northern-based organizations and institutions regarded nations of the South as having "problems" that need fixing. Hunger, debt, and over-population were considered to be unique to the South. The disparities between North and South were not seen as being connected to lifestyle choices or actions initiated by the policies of the North. Instead, problems and poverty in the South were viewed as the outcome of corrupt internal politics, poor political management, tribal warfare, and even ignorance. While some would argue that these factors cause poverty, consider them as symptoms of poverty. For example, there are a number of logical reasons for having more children when families are poor. It may be that fewer children survive to adulthood, that they support elderly parents, or they supplement family incomes by working at early ages. Sometimes the only economic security a family can enjoy comes with having a large number of children. This was certainly the case in Canada as recently as two generations ago.

It is now recognized that "how we live in the North" is directly related to living conditions in the South. Practices such as protectionist trade policies (high tariffs on imported goods), unreasonable demand payments on loans, ill-con-

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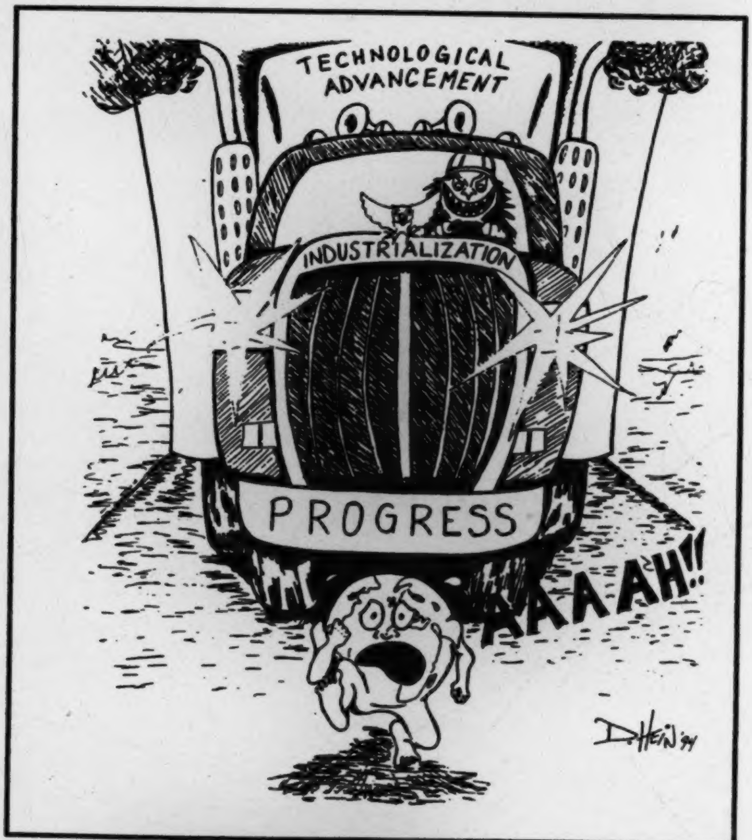
ceived foreign aid projects, and inappropriate development schemes are just a few examples of how the North has, sometimes unwittingly, contributed to increasing hardship in the South. For example, many of these policies result in unstable commodity prices, cutbacks of government sponsored social services, and loss of agricultural land to large transnationals or local wealthy elites. Those who are most in need become the most vulnerable. Consider the idea that the root causes of disparity come from the perpetuation of systems that reinforce inequality on local as well as global levels. Power and authority reside with those people who have the most wealth and have the military backing to keep it. Until this fact is recognized, little meaningful change can occur.

Background to the "Modern" Development Model

World events in recent centuries have been greatly influenced by the actions of Europeans, and more recently North Americans. Our world view reflecting Western thought dominates world political, economic, and cultural institutions. Western models of development reflect the "scientific rational" philosophy and technical approach to development. This Western philosophy assumes that science and technology can provide answers and solutions to any problem. For example, if famine caused by drought exists in Mali, the scientific solution laid in the construction of a huge dam to trap and distribute water. In theory, the water could be regulated and used to irrigate crops, thereby alleviating famine.

Unfortunately, this "mega-project" approach to development has seldom worked to benefit those in greatest need. Access to the benefits of the dam such as electricity and water, was often available only to those who could pay for it, environmental consequences became secondary to economic considerations, foreigners and wealthy elites usually retained profits from the building and maintenance of the project, and foreign experts were hired rather than the local unemployed. The real needs of the local community were often ignored and long-term benefits were seldom realized.

Westerners have coupled the reliance on science and technology with the notion that capitalist economics will bring about greater prosperity. Capitalism and the 'trickle-down" economic policies it promotes holds that competition and the profit motive, if allowed free reign, will ultimately result in more wealth for all. In theory, the profit motive encourages business people to expand production, hire more workers, and produce more goods. Unfortunately, the drive toward greater profit for some ultimately results in poverty for others. Those who are unable to compete successfully lose out in this system



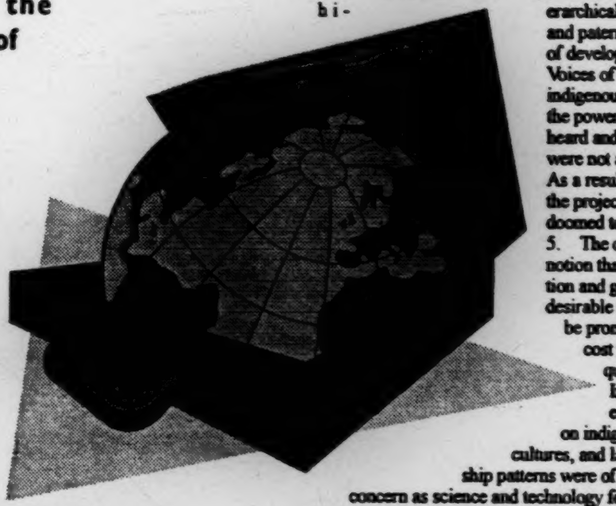
of "survival of the fittest".

Although technology, science, and capitalism have been credited with providing Western civilization with a higher standard of living, the same has not been true for the South. The "modern" model of development suggests that building capital-intensive mega-projects (backed by the advise of Western experts and financed largely by government and transnational interests), will put nations of the South on the "road to prosperity". These types of development projects will benefit the people of the South by providing jobs and creating economic infrastructure (roads, communication networks, banking systems, and so on), thus raising nations' GNPs. Prosperity will come to those who work hard and adapt to the "new order" provided by this modern model. The belief is that economies driven by the spirit of capitalism and the rationality of science will grow and prosper. NICs (Newly Industrialized Countries) such as Taiwan, South Korea, Hong Kong, and Singapore are cited as successful examples of this model. Why have these models been more successful in these places? (Read: *Asian Tigers: The Facts in this section)*

Problems With the "Modern" Model of Development

The modern model, while bringing material wealth to some parts of the world, has had the opposite effect for others. Reasons for failure of these projects in poorer parts of the world stem from the following conditions:

- investment money had to be borrowed from international lending institutions or Northern governments and interest "compounded" (multiplied); the resulting debt accumulation has stifled initiative and burdened the poorest people
- the projects were technologically complex and bore little relationship to the realities of the poorest people in the countries they were supposed to help
- jobs for locals were limited, low paid, and often temporary
- outside experts determined what was best for the people without consulting them (as it turned out these assessments were often made on the basis of what was in the best interest of the foreign company or government)
- huge amounts of money were wasted and the poorest people were often worse-off than before
- economic elites, corrupt government officials, and foreign nationals were often the primary beneficiaries of such projects



The North was slow to recognize the need to change this development strategy. Because the model was seen as "progressive" and modern, it was difficult to accept that the vision might be flawed, that "progress" might be counter-productive, or that science might not have all the answers. Countries of the North have been slow to recognize the following shortcomings of modern development:

1. The model produced a high standard of living in the North, it was therefore inconceivable to think that it wouldn't work for the diverse nations of the South.
2. It was in the North's own economic interest to promote projects which ultimately fed their own industries. These are called tied-aid projects. Seventy-five percent of Canada's bilateral foreign aid money (80% of the total) is spent in Canada!
3. Local needs of the people were ignored. The assumption that their traditional ways were of less value than the "modern" ones went unquestioned.
4. The modern model was based on a hierarchical, competitive, and paternalistic model of development. Voices of women, indigenous people, and the powerless were not heard and their needs were not addressed. As a result, many of the projects were doomed to failure.
5. The capitalist notion that consumption and growth are desirable and should be promoted at any cost was not questioned. Impacts on the environment, on indigenous cultures, and land ownership patterns were of secondary concern as science and technology forged ahead to create a "brighter future."
6. Debt repayment has been impossible due to falling prices and rising interest rates. Structural Adjustment Policies (SAPs) which have forced Third World nations to repay these loans have left the poorest people even more destitute.
7. However, the greatest mistake had been to believe that technology could be directly transplanted from one society to the next regardless of differences in culture.

Alternative Approaches to Development

In what other ways can development be defined, measured, and carried out? Most nations claim that development should increase the proportion of people sharing in the wealth, beginning with the poorest people in the poorest countries. Rather than use GNP to measure economic well-being, wouldn't measures reflecting higher employment, better health care, greater literacy, and decreased arms spending be more reliable criteria than GNP in assessing development? By using economic indicators we deny the important roles of non-material measures of well-being, such as culture and spirituality.

Real progress is more likely to occur when people decide for themselves what it means to be in a state of development, what aspects of life are truly important, and the best way to pursue the realization of their own goals. New approaches to development hold that creating conditions which bring about greater equality and justice are pre-requisites to change. Equality is reflected in policies promoting fairer distribution of land, higher status for women, and free participation in truly democratic political processes.

At the heart of such ideas is an understanding of the need for change among the powerless. Power to make such change requires that people can direct their own lives and determine their own futures. Our challenge is to determine a role for the North which assists in these actions without imposing our vision of development.

There are numerous examples of successful development plans and projects. These usually occur in places where individuals participate in creating their own vision of the future. Often their participation is non-material but it is none-the-less valued. In addition, material needs are satisfied in the community when all members participate in mutually sustaining, cooperative economic activities. This is not to say that the goal of "progress" or change is necessarily wrong, just that it must be re-evaluated so that it reflects the needs of the people it is intended to help.

Successful development can occur if several factors are taken into account. A starting point is to determine the "root causes" of problems. Questions which should be considered are: How is the society organized? What chances do the poor really have to change their lives? Does the country in which they live provide equal access to education, health care, and adequate food? Is political power shared in a truly democratic way?

Challenging the *status quo* requires courage and solidarity (active and willing support by others who believe in the justice of their cause). Many examples testify to the fact that when the poor and powerless take such action, violence and resistance are likely to occur. Those who benefit from unequal distribution of wealth and power often have the support of the military and are bound to use it if they feel that their way of life is threatened. Widespread support and solidarity for change is pre-requisite to creating a system which better reflects the interests of the poor and powerless.

Models of development which encourage change, self-reliance, and also address the needs and root causes of the problems of the people is offered in the exploration of this theme. Recognition of the wisdom, knowledge, and insights that local people already possess is one key to successful development. Specific examples of these projects reflecting participatory, communal, and appropriate development are provided in this section.

Possibilities for Development in the Future

Development mistakes have been made, but it is not too late to forge new directions. In looking to the future you should:

- Think about the broader meanings of the concept of "development", explore new options, and don't presume to have simple answers to complex issues.
- Consider the effects of thinking of the South only in terms of their "problems" and "shortcomings". The temptation to step in and solve these problems for others is strong, but what is the responsible course of action? What is your role and responsibility in creating change?
- Question the value of "foreign aid" as it presently exists. Does foreign aid provide a "band-aid" solution or are the real issues of poverty addressed in meaningful ways? Does the scheme create dependency and greater disparity or self-reliance and equity?
- Recognize that the impacts of development on people and nature are complex, diverse, and on-going.
- Do not assume that the work is done; development is continuous and evolutionary.

This section challenges you to find examples of development projects which have changed people's lives for the better. Also it is useful to examine projects which have not worked. Consider the differences in approach, philosophy, and action between and among projects. Acquaint yourself with projects that people of the South are already undertaking to improve their own lives? In what ways have people of the North assisted these actions? How can Third World conditions in our own country be addressed using alternative development models? What policies should be pursued for future development?

Development: What are the issues and questions?

1. Read *A short history of Oxfam*. Oxfam is one of many NGOs (non-government organizations) which continues to learn from experience what does and doesn't work.

A Short History of Oxfam

NGOs have learned the lessons of development in a slow and painful manner. Organizations such as Oxfam, a voluntary aid movement which was initiated 50 years ago, made many tactical errors. Its first two decades concentrated on emergency relief in disaster situations. At the time this was a new idea for non-religious groups. Until the 1950s westerners were unaware of the extent of poverty in the Third World. In the later 1960s, idealism expressed in the "save the world" philosophy emerged in the West and Oxfam boomed. In the sixties, development focused on mega-projects, many in the newly independent countries of the South. These mega-projects held the promise of modernization. By the 1970s, a new direction emerged. The idea of long-term development rather than stop-gap development was adopted. Justice came to replace charity as the underlying motivation for development work. NGOs in general started to become more sensitive to the people and communities they worked with. They appointed nationals to key positions, encouraged South-South transfers, and encouraged Southerners to control their own projects. Some NGOs became active in political movements which sought to change systems which perpetuated injustices. Many continue to do this today.

(Brazier, 1992)

Research the history of another NGO or your favorite charity and compare it to Oxfam. What is the underlying philosophy of the NGO? What kinds of lessons have these NGOs learned? What new insights do you now have?

2. Investigate development projects in your community. Who runs them? What kinds of projects are being undertaken? Consider a potential role for yourself.

3. How do nations come to terms with increasing debt? How can disparities be reduced? What courses of action would eliminate world hunger? How should nations deal with increasing and aging populations? How should the AIDS virus be handled? Choose one of these issues and explore the complexities. Suggest alternative solutions and critically analyze each suggestion by making a helps/hinders chart.

4. Since the end of the Cold War (1989) and the collapse of communism, former East-bloc nations struggle to adjust to market-oriented economies and more democratic political structures. Their struggles are not without hardships and while some have prospered many ordinary people are financially poorer. Governments of Western nations are questioning the priorities for foreign aid and development policies. Should former East-bloc nations be assisted in making the transition to Western-style political and economic systems? Should foreign aid dollars be redirected away from the poorest nations to countries newly emerging from communist control? What is Canada's position on this issue? Do you agree or disagree with it?

5. Read the document entitled *Asian Tigers - The Facts* in Development and answer the following questions:
   a) What specific trends are evident from the statistics given for these six South-East Asian countries? Make generalizations for GNP, yearly growth of exports, infant mortality, and women in secondary education.
   b) What have been the positive and negative effects of rapid industrial development in these counties? Discuss environmental concerns, human rights issues, and disparity within these nations?
   c) Do these newly industrialized countries (NICs) provide a viable model for development for the other nations of the developing world? Explain.

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Many Meanings to Development

Purpose: To have students examine the concept of development.

Time: 30 minutes

Activity

1. Introduce the topic "development" but explain that before beginning you want to achieve some understanding of what the word means. Ask for definitions of "developed" and "underdeveloped" countries. Write these on the board.

2. Tell students you are going to rank some countries. Ask them for the names of some countries which they know something about. Five is a workable number. You want a mix of Southern and Northern countries so add a few suggestions if either category is excluded. Ask students to form small groups and rank the countries in order of how developed they are, stating the criteria they used for ranking. Exercise a selective ear on suggestions of countries to guarantee a good mixture of countries for ease of ranking.

3. Write the decisions on the board and compare. Some common criteria may be space exploration and development, nuclear weaponry, standard of living and GNP.

4. Next suggest a few rankings of your own and ask students to guess your criteria. Below are some ranking orders for China, India, USA, England and the Commonwealth of Independent States (CIS):

   a. Canada, CIS, USA, China, England, India - calibre of ice hockey
   b. India, USA, England, China, CIS, Canada - total production of films
   c. India, USA, Canada, England, CIS, China - number of churches and temples per person
   d. China, India, Canada, England, CIS, USA - least number of people in prison

5. Ask the students if your rankings of the above countries are valid. (Yes, depending on criteria.) Ask them to what extent they found themselves using or thinking of words like "primitive" or "civilized" in their rankings? Why did students use the criteria they have and not the criteria you chose? (For example, economic definitions of development are commonly used in the media.) What observations can they make about common attitudes toward different countries? (We often regard our country or countries like it as being more developed or superior because we use economic criteria.)

6. Ask students if they can reach an agreement about the criteria we should use in evaluating development. Offer the following suggestions and ask if these are important:

   - food intake
   - percentage of land privately owned
   - size of family
   - beauty of language and art
   - percentage of people who practice religion
   - diversity of cultures
   - rate of employment
   - racial equality
   - number of doctors
   - number of people involved in political decision making
   - amount of garbage produced per person
   - size of houses
   - number of cars per family
   - physical appearance of country
   - number of gold medals at the Olympics
   - income
   - smallest difference of income levels
   - percentage of people in prison
   - military expenditure
   - children in school

   Draw attention to their selections of criteria which are not strictly economic. Explain the importance of social, cultural, and artistic elements of development.

7. Ask students to write their own definitions of development. After they have done so, have them read their definitions and clarify them.

8. Have students examine the United Nations Declarations of Universal Rights (found in Quality of Life chapter). To what extent might this be used to judge the degree to which a nation is judged "developed"?

Source: *A Two Way Approach to Understanding: Issues in Global Education*, YM-YWCA of Fredericton and New Brunswick Teachers' Association Global Education Project, 1992.

What is "Development": Learning The Right Perspective

by Mathew Zachariah

I recall my days as an undergraduate economics student at the University of Madras over 35 years ago. The image of progress I often came across still lingers: it was a photograph or sketch of a factory with arrays of smokestacks from which beautiful columns of smoke rose majestically into a cloudless blue sky. You probably shuddered just now when I used the adjective "beautiful" to describe the emission from the factory. That shudder illustrates just how great the changes are in our understanding of development as a goal, a process, a means, and as an institutional activity.

Let me relate the concept of development to globalization. As a student of comparative education for over 30 years in North America, I have been struck by a significant difference in the way people here look at other parts of the globe. When we study Europe, our attitude is, "How can we enrich ourselves by studying the cultures of Athens and Rome, examining the industrial revolution and so on?" But when we study Africa, Asia and Latin America - or to use a shorthand phrase, "the South" - the attitude of many of the best academics tends to be, "How can we inherently superior Westerns help the wretched in those areas to breed less copiously, to be less corrupt, to be more efficient administrators, and so on?"

Development studies proponents in the West during the past four decades have accomplished a magical trick that Houdini himself would have been proud of: they have converted the great and ancient cultures of three quarters of humanity into mere problems. Don't misunderstand me: the South has many problems, many of which are of its own making. But it has many significant achievements too. My objection is to viewing large areas of the world in a uni-dimensional way as problems.

Let me illustrate how this attitude affects the way people in the North perceive reality in the South by telling you something that happened to me recently. I walked into the main office of my department, preoccupied with something, when a colleague of long standing stopped me to say, "I've been wanting to talk to you. Isn't it ingenious of the Indians to use the elections as a population control device?" (I have been a Canadian citizen since 1973, but I don't mind at all people wanting to discuss India with me. I continue to study and teach about India, and I have the privilege of living in Canada which does not demand of me amnesia about my origins.) My colleague was, of course, referring to the unfortunate violence and killings that marred the recently concluded elections. I couldn't think of a good riposte at the time, so I mumbled something about the violence being unfortunate.

Later, in the quiet of my office, I came up with the perfect repartee which I will share with you in a moment. But first let me say that to this colleague, the Indian elections being a near-miracle never seemed worthy of comment. India has held free, democratic elections since the 1950s, something that the Soviet Union and Eastern Europe are just now talking about. Organizing such an election is a staggering enterprise: 4 million officials are required to conduct an election for over 500 million eligible voters. Although 70 percent of the electorate is illiterate, the percentage of people who vote (55 percent) is higher than in most industrialized countries. Political analysts are continually astounded by the sophistication of these illiterate voters. (Incidentally, one of the enduring errors of development studies is to equate illiteracy with ignorance.)

None of these facts impressed my colleague, but the killings did. So what could have been my repartee? I could have said, "Those killings are terrible. But the average number of killings per day in connection with these elections in all of India is probably fewer than the combined number of murders that took place yesterday in the two cities of New York and Chicago. And they aren't even having elections in New York and Chicago."

The reason my colleague and the news media chose to focus on the killings during the Indian elections is because of their predisposition to see the South not as a place where good and bad people live - where great as well as awful things happen, but as PROBLEMS. Period.

What does this type of attitude do to our approach to development studies? At least three things: (1) we tend to view the good things we in the North do - and we do many good things - for the South as far more glorious than they actually are; (2) we tend to underestimate the good and creative things the people in the South - particularly poor and powerless people - do to deal with their own problems; and (3) we tend to ignore the harm that international institutions such as the International Monetary Fund, the World Bank, and powerful western and Japanese banks do to keep many areas of the South underdeveloped, poor, and dependent.

I hope that global studies will be able to overcome the attitudinal barriers that prevent the development of a truly humane global studies curriculum.

Let me quote from a newsletter I received from Inter Pares (Latin for among equals), an Ottawa-based organization that works in the area of international development. The newsletter reports on a meeting of Canadian women with women from several countries of the South. The quotes, I hope, will give you some things to think about. "We will not take it anymore - being the poor cousins. If you see a picture of a starving child, pull it down. Poverty is a man-made problem, an internationally organized crime. We are capable of feeding ourselves." (Connie Nkomo, Zimbabwe)

"I hope soon the women of Canada will realize how deeply the liberation struggles of the Third World are connected to their own struggles." (Farida Akhter, Bangladesh)

"How can you feel pity for me in Africa and let me believe you when you are not doing something about your own people here who are in the Canadian 'Third World'?" (Connie Nkomo, Zimbabwe)

> **"How can you feel pity for me in Africa and let me believe you when you are not doing something about your own people here who are in the Canadian 'Third World'?"**
>
> **- Connie Nkomo, Zimbabwe**

Finally, may I share with you a modern parable. I'm afraid I've lost the information about its source.

There was once a factory which employed thousands of people. Its production line was a miracle of modern engineering, turning out thousands of machines every day.

The factory had a high accident rate. The complicated machinery of the production line took little account of human error, forgetfulness, or ignorance. Day after day, men (and women) came out of the factory with squashed fingers, cuts and bruises. Sometimes a man would lose an arm or a leg. Occasionally, someone was electrocuted or crushed to death. Enlightened people began to see that something must be done.

First on the scene were the Churches. An enterprising minister organized a small first-aid tent outside the factory gate. Soon, with a small hospital, modern equipment, an operating theatre, and a full-time staff of doctors and nurses, several lives were saved.

Finally, the factory management, seeing the good that was being done and wishing to prove itself enlightened, gave the hospital its official backing, with unrestricted access to the factory, a small annual grant, and an ambulance to speed serious cases from workshop to hospital ward.

But year by year, as production increased, the accident rate continued to rise. More and more men (and women) were hurt and maimed. And, in spite of everything the hospital could do, more and more people died from injuries they received.

Only then did some people begin to ask if it was enough to treat people's injuries, while leaving untouched the machinery that caused them.

Source: *Networks*, Alberta Global Education Project, December, 1990.

Benefits Reward the Rich: Poor Get the Dregs

by Mark Abley

"Development" is an ideology; it's also a faith, an idea we need to believe in. Like "democracy," development claims the allegiance of people with widely different backgrounds and convictions.

How can such a widely accepted ideal prove inadequate? To question the value of development (as it's normally understood) means taking a radical leap of judgement. But perhaps that's what the facts have come to warrant.

Consider, for example, some information printed last year in the respected U.S. journal *Foreign Affairs*.

In Africa, after decades of intensive "development," food production is 20 per cent lower than it was in 1970 - although there are twice as many mouths to feed. Sub-Saharan Africa has, on average, just one doctor for every 24,500 people; clean drinking water is available to only 37 per cent of people.

Latin America, by contrast, is widely considered a success story. With a turn in many countries to the so-called "free market," stock markets have boomed and foreign capital has poured in.

Unfortunately, that's only a small part of the story. Vast disparities of income mean that the benefits of "development" have often flowed to a minority of rich people - and have not been "trickling down" to the poor.

In Brazil, Peru and Ecuador, the richest 20 per cent of families earnmore than 30 times what the poorest 20 per cent earn. (The differential is much smaller in wealthy countries: in 1990, according to Statistics Canada, 29 per cent of Canadian families earned less than $30,000, while 15 per cent earned $80,000 or over.)

In Latin America as a whole, 44 per cent of all people are living at or below the poverty level - a higher proportion than 10 years ago. About 180 million people in the region are thought to be surviving without basic necessities.

What *Foreign Affairs* calls a "pervasive social breakdown" in Latin America is clear from other kinds of growth besides the economic variety: violence, homelessness, emigration, illness. "For Latin America's poor," the magazine notes, "the 1990s are literally the time of cholera - and of tuberculosis, malaria and other infectious diseases."

A survey of the country reports produced annually by the intelligence unit of *The Economist* magazine in London also buttresses the idea that in many parts of the wond, development has failed. The economic troubles of Canada and other northern nations pale by comparison with the social and economic turmoil in the South.

According to *The Economist*, gross domestic product - the total value of goods and services - shrank in 1992 in many parts of the "developing" world. A partial lit of those nations includes Brazil, Morocco,Afghanistan, Barbados, Kazakhstan, Ethiopia, Trinidad, Georgia, Yemen, Togo, North Korea, Madagascar, Mongolia and Peru. By contrast, Canada's GDP grew by about two per cent in 1992 and nearly three per cent in 1993.

But in any case, the whole concept of GDP needs to be regarded with care. Economists like the concept for its clarity; it is, by definition, free of value judgements. Trouble is, it's often used - by economists, politicians, journalists and business leaders alike - to judge how a society is faring. And society is a lot more complex than a balance sheet.

Filipino children who say in school, for example, contribute little to their nations's GDP. But the GDP rises every time that Filipino children sell themselves to tourists in Manila bars.

Environmentalists are also suspicious of the way the concept is used. An old-growth teak forest in Malaysia, say, does nothing for that country's GDP. But when loggers destroy the forest, the GDP benefits.

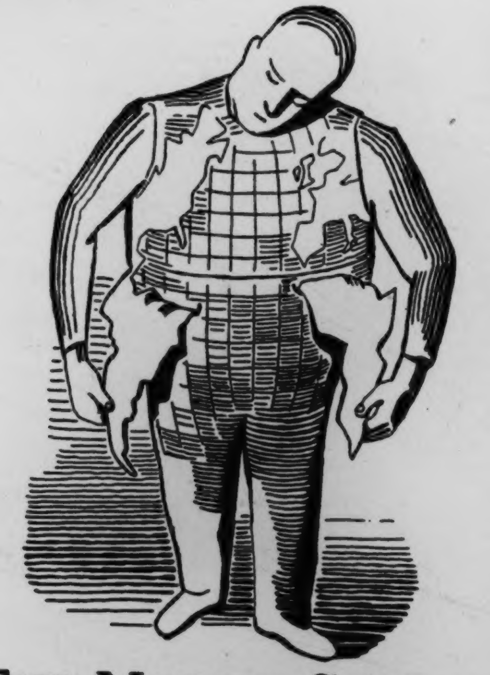
Because of the inadequacy of the GDP, a new kind of chart has lately emerged: the Human Development Index (HDI), which measures longevity, literacy and education as well as income. Canada placed second, just behind Japan, on the 1993 index; the African state of Guinea came in 173rd and last.

Source: Montreal Gazette, January 9, 1994.

QUALITY OF LIFE

DISPARITY

DEVELOPMENT



THE NORTH-SOUTH AFFLUENCE GAP

CONFERENCE STATEMENT:

THE PROBLEM: Per capita gross national product (GNP) has been the traditional means of measuring national progress. The goal of raising per capita GNP has guided international development programs. Such programs have failed. The gap between rich and poor countries has grown, and within many countries the gap between rich and poor groups has widened. Absolute poverty has increased.

Development efforts can be refocused to address human well-being more directly. ta increasingly available can be used to provide more useful measuring criteria. hese must include clear, easily understood descriptions of the human condition so that programs can be designed and improvement in the human condition can be easily assessed and compared from nation to nation.

GLOBAL economic development simply isn't working. That's a stark assessment. But that's where Rodrigo Botero begins his analysis of the yawning gulf that separates the wealthy, consumer-oriented industrial nations from the impoverished, developing nations.

"If I were to make one recommendation for the the year 2000," says Mr. Botero, a journalist, author, and former finance minister of Colombia, "it would be simply to drop the goal of closing the gap – understood as it has been understood in the past 30 years."

That last phrase is crucial. Botero wants the gap closed. He's not arguing for the status quo. Nor is he calling for "zero growth" economies. Instead, he's seeking a new method of measurement.

Traditionally, the gap between North and South, the developed and the developing world, has been measured in a number of ways. The commonest is by charting gross national product (GNP) per capita. This measure shows the breadth of the gap in no uncertain terms: According to World Bank figures for 1986, the United States has a GNP per capita of $16,690, while Ethiopia (for example) has $110.

But there are other ways to assess the differences in well-being among the world's nations:

- Population. In 1960, one-third of the world's people lived in industrialized nations. By the early decades of the 21st century, that number will be less than one-sixth, as population pressures intensify in the developing world.
- Age. In the large group of developing nations that lie within the tropics, says Peter Raven of the Missouri Botanical Garden, an average of 40 percent of the population is under 15. The corresponding figure for industrial nations: 22 percent. Result: a built-in certainty of much more rapid growth rates in the tropics, as this young population reaches child-bearing age.
- Poverty. The World Bank estimates that about 40 percent of the 2.7 billion people in tropical and subtropical regions outside China

live' in absolute poverty – unable to count on adequate food, clothing, and shelter from day to day. In those regions, according to UNICEF, more than 14 million children under age 5 starve to death or die of disease each year.

- Delivery of services. Despite some cases of positive rates of growth in per capita income, many countries are falling behind in meeting the demand for clean water, adequate nutrition, education, medical services, and transportation and communication. Fewer and fewer children are going to school in Nigeria, reports Gen. Olusegun Obasanjo, that country's former head of state. "More people are not able to go to hospital because there are no facilities, no drugs, in the hospital," he says. "All these things are going down, and then we are told that GNP is going up."

That point is an example of what Botero calls "an idea that led us in the wrong direction" – the idea that the growth of per capita GNP measures real development.

For the last four decades, he says, the industrial world's answer to the challenges of global development has been the same: money. "Well-intentioned, intelligent people looked at the [developing] world and said, 'If the conditions are set whereby they're supplied with the necessary capital, then the rest will follow.'" As a result, he notes, a developing nation's progress was usually measured by charting per capita GNP.

The result has been bitter disappointment on the part of many developing nations – not simply because their lot has not improved, but because the promised goal of narrowing the differences in income among the world's people appears unreachable.

If GNP is the only measure of progress, says former World Bank president Robert McNamara, "it's absolutely impossible – mathematically and economically – to significantly close the gap [for most nations] within the next 50 years. There's no way."

Estimates based on World Bank figures confirm his point: If current rates of growth continue, the closing of the income gap with the industrial nations would take Thailand 365 years, China 2,900 years, and Mauritania 3,224 years.

Yet there are bright spots in the picture. In China, Sri Lanka, and the Indian state of Kerala, for example, per capita GNP is still low by Western standards. But other indicators – infant mortality, life expectancy, literacy, nutrition, employment, numbers living in poverty – show real progress.

Such indicators, in fact, may provide sounder measures of a developing nation's progress than per capita GNP. They chart what Botero calls "levels of human welfare, levels of well-being, that are relatively simple [and] not necessarily ethnocentric – [in that] they don't necessarily imply the values of one society."

For many developing nations, that centuries-old question of values remains a crucial one. The very kind of development that could lift them out of poverty might also destroy their cultures and traditions. Nazir Ahmad, a graduate student from Bangladesh, warns against "an element of interventionism" that comes when development projects bring Western values with them. "Maybe we need to create a little bit more isolationism in the West – to give us breathing room," he says.

RODRIGO BOTERO
Colombia

'Lowering the infant mortality rate means much more to the ordinary man and woman of a developing country than obtaining an X percentage of growth in the GNP per capita.'

Filmmaker Vineet Narain agrees. "The focus of our attention should be human," he says. It should center on the people themselves – "their welfare, their pleasure, their joy, and their spiritual and mental development. So far, it seems that most of the attention within the West has been on improving the material lot," under the mistaken assumption that "this increases human welfare and joy." What is needed, he says, is "to restore people's faith in things which are traditional."

Kenyan Patrick Mungai notes the bad [illegible] by cash-heavy development projects that failed. "We have in the third-world countries what are now popularly called 'white elephant projects' – projects that have been financed by Western donors, where a lot of money has been poured in, but that can't function."

KATHARINE WHITEHORN
Britain

'We are trying to look for something which you can measure – and most of the things that matter cannot be measured. The reason we've grasped GNP is because it's so easy to measure.'

All of which supports the case for measuring progress by something more meaningful than income. "Lowering the infant mortality rate," says Botero, "means much more to the ordinary man and woman of a developing country than obtaining an X percentage of growth in the GNP per capita, which to the majority of [those] people is an absolutely abstract and mysterious concept."

But there is another important reason for changing the way the gap is measured: Income figures can distort the overall condition of a nation. A small country where the majority lives in poverty, but where a thin layer at the top possesses extravagant wealth, may show a high per-capita income. But that, says Botero, "does not necessarily mean development."

"The $12,000 of income per capita of Saudi Arabia does not mean that Saudi Arabia's a develed country," he adds by way of ample, noting that Saudi levels of literacy, infant mortality, and life expectancy are still well below the Western standards.

The issue, then, is not one of *total* benefit as much as *distribution* of that benefit across the entire society. When a country's progress is measured by something other than wealth, the results cannot mask a lack of distribution.

"You cannot lower the infant mortality rate," says Botero, "unless you offer to *all* of the population a minimum of medical service – instead of offering it to the 10 percent wealthy urban elite. You cannot achieve 70 years of life expectancy at birth unless you extend to *all* of your population, to all social classes, minimum conditions of hygiene, nutrition, education, and literacy."

Zhang Yi, from the Institute of American Studies in Beijing, agrees – although he notes that the issue of distribution applies differently to different nations. "For some countries," he says, "where there is a high degree of wealth polarization, there should be an effort to redistribute the wealth. But in countries where there is too much equality – which I think there is in China – there should be more stratification, there should be people who should be richer."

He also raises an issue of high concern to those seeing new measurements: whether the developing nations will embrace a different set of goals. "You can't *make* the developing countries accept the goals," he says. Acceptance, he says, "really depends on the internal, political interaction inside the particular country itself."

British columnist Katharine Whitehorn agrees. "None of [these goals] will really work unless you consider their relation to the social structure in which they are working," she says. The problem, she suggests, is that "we are trying to look for something which you can measure – and most of the things that matter *cannot* be measured. The reason we've grasped GNP is because it's so easy to measure."

Shifting goals, however, will take time. "Very few developing countries are deliberately seeking these goals," says Botero, "and in fact, very many of them don't even track those indicators."

Yet for General Obasanjo, the very fact that such goals are being considered is encouraging. By searching for something other than GNP per capita as the measure, he says, "we are admitting that we have failed in the past. I think that is significant. Up until now we were not even admitting that we had failed. I think maybe that is a beginning of success for us. Indicators [such as] wholesome drinking water, nutrition, education, health – we just cannot run away from them, because if those things are there then the absoluteness of poverty will be removed." Countries that do well on such indicators "may not be wealthy, but they will not be poor."

But is absolute wealth a necessity if these other indicators are to improve? No, says Botero, who points to countries as different as Barbados, Chile, Costa Rica, and Cuba. None has a high level of per capita GNP. They have different political systems. Yet each has reached high levels of well being as measured by literacy, infant mortality, and life expectancy.

On one point, however, there is widespread agreement: That while money is not the only answer, it's a necessary part of the solution. On that point, says Mr. McNamara, "I think we in the developed world have failed miserably" by not finding ways to contribute more to the progress of the developing world.

With a different set of goals, however – and the political leadership in developing countries to support them – the problem of so-called "aid fatigue" could be eliminated. If and when it is, however, the goal should be something other than raw wealth.

"Let us try to center them on things that are fundamental for having a decent society," concludes Botero, "even if it's not rich."

Source: *The Christian Science Monitor*, The Christian Science Publishing Society, July 25, 1988.

> *A poor nation does not develop on the basis of money. It cannot be independent if it depends on external help.*
>
> *- Julius Nyerere*

Development: Road to Paradise or Hell?

The promised blessings of progress are beginning to look more and more like curses.

by Mark Abley

In the far northwest corner of India lies the remote valley of Ladakh.

Its people, ethnically Tibetan, lived sealed off from the modern world until the mid-1970s.

That's when India built a highway connecting Ladakh with the rest of the country, allowing tourists to enter the region for the first time and opening it up for modern "development."

The people of Ladakh didn't realize that economists would see them as poor. They had no TVs, no refrigerators, no recorded music. They also had no pollution, no begging and virtually no crime.

Now, after 15 years of "development," the Ladakhis have been transformed.

Their cool mud homes have been replaced by modern concrete boxes; their self-sufficient local economy has been undermined by a modern cash system; their ancient forms of knowledge are being eroded by government schools, in which children learn that their own culture is inadequate for the modern world.

Not only have the people of Ladakh been transformed; they have also been marginalized. No longer do they stand at the centre of their own lives; instead, they are conscious of existing on the periphery, far from the "real life" taking place in New Delhi, London or New York.

The sour irony is that young Western travellers, flocking to Ladakh as a refuge from the materialism of their own society, have passed on the very values they were hoping to escape.

As the British anthropologist Helena Norberg-Hodge wrote in her book *Ancient Futures: Learning from Ladakh*, "Young children I had never seen before used to run up to me and press apricots into my hands.

Now little figures, looking shabbily Dickensian in threadbare Western clothing, greet foreigners with empty outstretched hands. The films they see and the touriststhey meet make their lives seem primitive."

The people of Ladakh, Norberg-Hodge says, used to consider themselves rich. But having tasted the fruits of "development," they see themselves as poor.

What has happened to Ladakh over the last 15 years is in many ways a paradigm for what has occurred in dozens of other countries throughout, as we say, the "developing" world. In social, cultural, ecological and even economic terms, the promised blessings of development are beginning to look more and more like curses.

One of the fiercest critics of development is Majid Rahnema, who served in the 1960s as Iran's ambassador to France and the Soviet Union, then became his country's minister of science and higher education.

In recent years, though, Rahnema has argued against many of the ideas and processes he once supported. Nowadays he says that development encourages "new forms of degradation and destitution." Its claims of success are mostly, in his view, a fraud.

In rich and poor countries alike, "development": has spawned a sizable industry of bureaucrats, charities, academics and non-government organizations (NGOs). The Canadian Council for International Cooperation, an Ottawa umbrella group, includes 120 NGOs, all of them active in poor countries. Overall, the Canadian government spends about $2.5 billion on overseas aid - just under two per cent of government spending.

But what, at root, is "development" supposed to be for?

One common answer might be that it's designed to improve the economies of poor countries, and to better the people's standard of living. Trouble is, that phrase "standard of living" can disguise all kinds of horrors.

"If you stand in a street in Bangkok," says Roy Culpeper, vice-president of North-South Institute in Ottawa, "amid smog that easily surpasses anything in northern cities - or if you're stuck in traffic there for four hours - you begin toask yourself: 'If this is development, who needs it'?"

"In Thailand the marketplace is working wonderfully. But it's working by organizing child prostitution, for example, in an extremely effective way. Is this really what society is seeking, in either the North or the South?"

Much of Thailand's new wealth has sprung from the global market. And despite his qualms, Culpeper agrees that greater trade is a force for positive development: "History shows that the countries that prosper the most are efficient traders."

Yet this idea, too, has its sceptics. “For winners and losers alike,” notes German author Wolfgang Sachs, editor of *The Development Dictionary*, “the constraints of the global market have become a nightmare. . . The World market, once brandished as a weapon against despotism, has itself turned into a closet dictator under whose dominion both rich and poor countries tremble.”

Look at Mali, for instance. A few decades ago, it was envisaged as the grain warehouse of western Africa.

Then, taking advice from the World Bank, Mali’s government “modernized” its agricultural practices. It replaced small-scale grain farms with massive plantations of peanuts, destined for export to the West. And at first, everything went according to the experts’ plan.

But soon the price of peanuts crashed on the world market. Too many nations had followed the World Bank’s directives.

One of Canada’s leading thinkers about development is Tim Broadhead, former director-general of the Canadian Council for International Cooperation. Broadhead is no radical. He insists that “there has been dramatic improvement. In terms of infant mortalily, literacy and life expectancy, it’s clear that more has been accomplished in the developing world in 50 years than the developed world achieved in 200.”

Even so, Broadhead also says that NGOs “can’t maintain this conspiracy of silence about development. It’s perfectly evident that all is not well. And so long as we believe that development is a single process leading to a single set of outcomes, we’re in trouble. Of course everybody would like to get richer if it was painless - to keep the best of what they have, and to acquire riches - but there’s a price to pay.

“The gap between what we present as development, and what Western societies really are, is wider than we like to admit. There’s a lot of people questioning whether the Western model doesn’t exact too high a price, and too uneven a price.”

Speaking on behalf of the world’s “marginal” people and nations, Mexican author Gustavo Esteva is blunt:
“Our ’incorporation’ into the work market, on equal and fair conditions, becomes ever more unfeasible. The gap to be closed between the centre and the margins continues to widen. The goals of development are now postponed to a constantly receding point in time - 3,224 years for Mauritania, according to the World Bank.

“As such fanciful dates recede, they expose the real nature of development: a malignant myth whose pursuit threatens the world’s majority, constantly transforming its predicaments into a chronic nightmare, the undignified modernization of poverty.”

Until 1949, nobody was underdeveloped.

You were poor, or you were nomadic, or your home was remote from major cities, or you had simply stayed out of industrial society. But after U.S. President Harry Truman’s inaugural address on January 20, 1949, you were something new: underdeveloped.

“We must embark,” Truman said that day “on a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas.”

But more than four decades later, Esteva retorts that the very concept of “development” implies subjugation. “For two-thirds of the people on earth,” he writes, “development’ is a reminder of what they are not. It is a reminder of an undesirable, undignified condition. . . enslaved to others’ experiences and dreams.”

Ivan Illich, a philosopher and longtime resident of Mexico, was one of the pioneer critics of development. Back in the 1960s, he called it a war of subsistence, and predicted that the effort to implant Western institutions would polarize society. A nouveau riche minority, Illich said, would flourish at the expense of a majority mired in conditions far more painful than their traditional way of life.

As long ago as 1969, a meeting of United Nations experts on social planning concluded: “The fact that development either leaves behind, or in some ways even creates, large areas of poverty, stagnation, marginality and actual exclusion from social and economic progress is too obvious and too urgent to be overlooked.”

But it has been overlooked. Because so many of us - politicians, business leaders, journalists, academics, doctors, aid officials - have a stake in believing that “development” is working well.

“Personally,” Culpeper says, “I’m deeply sceptical of the notion that unending economic growth, and limitless consumption of goods and services, should define our Utopia. I think that is highly questionable, in moral and philosophical terms as well as environmental ones.”

Critics of development often find themselves in an uneasy alliance with environmentalists. They tend to differ on some key issues, such as the desirability of population control; but they share a dismay at the way in which poor countries are being formed (or deformed) by the juggernaut of change.

Up until the late ’80s, the World Bank and other big lending agencies cared nothing about the environmental consequences of projects they so lavishly funded.

Small wonder that some of the earliest critics of development were biologists. The *Ecologist*, a well-known British journal, defined development as a movement of enclosure, by which common wealth is transformed into scarce resources subject to private exploitation.

When ecological devastation had become too widespread to ignore, a new term came to the fore: “sustainable development.” Such was the ideal promoted in 1987 by the Brundtland Report to the UN on development and the environment. In this decade, even the World Bank has adopted a greener face.

Critics, however, see sustainable development as just a patchwork repair on the same old item. Indian activist Vandana Shiva writes that what needs to be truly sustainable is “the integrity of nature’s processes, cycles and rhythms.”

Tim Broadhead warns that “environmentally, we can’t sustain the Western model. The whole globe can’t consume at the levels we do. In fact, the whole globe can’t allow us to consume at the levels we do.”

If that sounds extreme, bear in mind that a child born today in Canada will, in the course of her lifetime, probably consume 100 times more of the Earth’s resources than a child born today in Africa.

Source: *Montreal Gazette*, January 9, 1994.

Asian Tigers - The Facts

The Miracle and the Mirage: The Asian Success Story

The growth figures for East and South-East Asia have been raising eyebrows across the financial world - and furrowing the brows of those who have to live with the less publicized consequences. The initial success of the four "little tigers" (South Korea, Taiwan, Hong Kong, Singapore) in the 1970s and the 1980s is now spreading to their neighbours - Thailand, Malaysia and parts of Indonesia and China. Here's an opportunity to take stock of what has been gained - and at what cost.

Hong Kong

Rate of Economic Growth 1994: 4.9%

THE MIRACLE

ECONOMY

Per Capita GNP:[3] 1973 - $15,60
1994 - $18,500

Average Yearly Growth of Exports:[3]
1970-1980 - 9.7%
1980-1992 - 5.0%

STANDARDS

Infant Mortality (per 1000 live births):[2]
1970-75 - 15
1991 - 7

THE DOWNSIDE

Hong Kong is the most densely populated city in the world - 105,000 people per square kilometre (1987), 2.5 times the density of Lagos, which is next on the list. Between 1961 and 1981 population increased by 53% and the number of cars by 700%. The squatter population is in excess of 250,000. Hong Kong harbour and surrounding waters are badly polluted. Over 1.6 million cubic metres of waste flow into Victoria Harbour every day. Repulse Bay has recorded water quality 52 times worse than European safety standards.[6]

Taiwan

Rate of economic growth 1994: 6.2%

THE MIRACLE

ECONOMY

Per Capita GNP:[3] 1973 - n/a
1994 - $11,236

Average Yearly Growth of Exports:[3]
1970-1980 - 15.6%
1980-1992 - 11.0%

THE DOWNSIDE

Environmental decay: Some 20% of farmland is polluted by industrial waste water; 30% of the rice grown is polluted by heavy metals. More than 50% of river water is badly polluted. There are three factories per square kilometre. Air quality standards in Taipei are unsafe 17% of the time even by lenient official standards. Cancer rates have doubled over the last 30 years and asthma cases among children have increase four-fold over the last 10.

Labour disputes grew from 15 in 1965 to 485 in 1975 to 1,622 in 1985. Between 1985 and 1987, 4,540 labour disputes went to arbitration before district courts.[7]

Thailand

Rate of economic growth 1994: 8.3%

THE MIRACLE

ECONOMY

Per Capita GNP:[2] 1973 - $240
1994 - $2,085

Average Yearly Growth of Exports:[3]
1970-1980 - 10.3%
1980-1992 - 14.7%

STANDARDS

Infant Mortality (per 1000 live births):[2]
1970-75 - 55
1991 - 27

Women in Secondary Education %:[3]
1970 - 15
1991 - 32

THE DOWNSIDE

Thailand has had an annual rate of deforestation of 2.6% between 1965 and 1989 - one of the highest in Asia.[5] The absolute number of poor people has increased over the period of high growth rates. Even after the re-establishment of civilian government the whereabouts of 21 people who disappeared during the crackdown has not been established. Extra - judicial disappearances and killings are not uncommon in Thailand. The fate of union leader Thonong Po-arn at the hands of the military remains unknown.[4]

Singapore

Rate of Economic Growth 1994: 8.8%

THE MIRACLE

ECONOMY

Per Capita GNP:[2] 1973 - $1,580
1994 - $18, 025

Average Yearly Growth of Exports:[3]
1970 - 1980 - 9.9%
1980 - 1992 - 4.2%

STANDARDS

Infant Mortality (per 1000 live births):[2]
1970-75 - 14
1991 - 7

Women in Secondary Education %:[3]
1970 - 45
1991 - 75

THE DOWNSIDE

For well-educated parents there are subsidies of up to $5,000 for their first three children. For the poorer and less-educated, subsidies are far less generous. Undocumented foreign workers comprise 16% of all prison inmates. Some 28% of GDP is siphoned off as transnational profits. Women make around 75% of men's wages. Unlike other Asian NICs local business has a small role, contributing only 30% of gross manufacturing output.[7] Capital punishment applies for many offenses. Caning is mandatory for 30 offenses. Riding with a damaged ticket while on the Singapore Mass Rapid Transit System incurs a fine.

South Korea

Rate of economic growth 1994: 6.3%

THE MIRACLE

ECONOMY

Per Capita GNP:[2] 1973 - $460
1994 - $7,250

Average Yearly Growth of Exports:[3]
1970-1980 - 23.5%
1980-1992 - 11.9%

STANDARDS

Infant Mortality (per 1000 live births):[3]
1970-75 - 40
1991 - 17

Women in Secondary Education %:[3]
1970 - 32
1991 - 88

THE DOWNSIDE

Korea has one of the worst records for industrial disputes over wages and arduous, dangerous working conditions. In 1987 there were 3,742 strikes. In 1992 the number dropped to 235. An average of five workers are killed on the job every day and 390 more injured - one of the highest occupational-accident rates in the world. Women workers earn less than 60% of male wages. In 1991 Korea has the highest number of labour representatives in prison of any country in the world.[4]

Malaysia

Rate of economic growth 1994: 8.4%

THE MIRACLE

ECONOMY

Per Capita GNP:[2] 1973 - $550
1994 - $3,230

Average Yearly Growth of Exports:[3]
1970-1980 - 4.8%
1980-1992 - 11.3%

STANDARDS

Infant Mortality (per 1000 live births):[3]
1970-75 - 37
1991 - 16

Women in Secondary Education %:[3]
1970 - 28
1991 - 59

THE DOWNSIDE

In 1992-93, 80 political activists were detained without charge under the International Security Act - 126 were held all together. The death penalty remains in force for a variety of crimes. In 1993, 28 people were sentenced to death. The Internal Security Law has been amended 18 times - each time to give it more bite.

Only 12 % of manufacturing workers have been able to unionize.[8]

Sources:

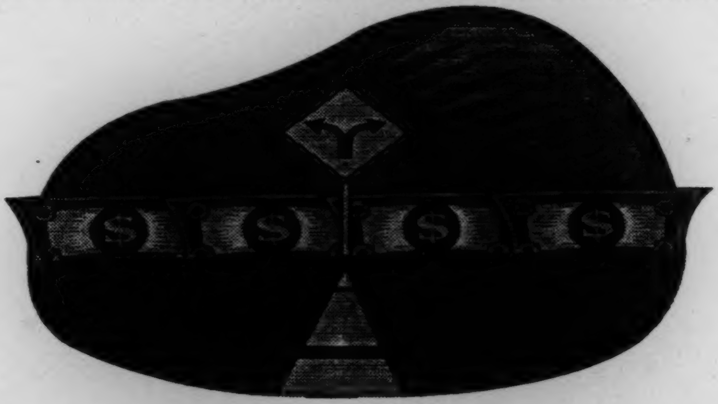
1. *Far Eastern Economic Review*, October, 1994.
2. *Far Eastern Economic Review*, October, 1972 and 1994.
3. *World Development Report 1993*, World Bank.
4. *The Rush to Development*, Martin Hart-Landsberg, Monthly Review Press, New York, 1993.
5. *World Development Report 1992*, World Bank.
6. *Amnesty International Report*, London, 1993.
7. *Dragons in Distress*, Walden Bello, Penguin Books, 1992.
8. *State of the Asian Peoples: A Report*, ARENA, Hong Kong, 1992.
9. *Pacific Asia*, David Drakakis-Smith, Routledge, 1992.

Source: *New Internationalist*, January, 1995.

DEVELOPMENT

ACTIVITY

Ranking Concerns in Distributing Foreign Aid



This activity will allow you to rank the concerns you believe to be the most important in the distribution of foreign aid. Foreign aid policy is hotly debated, in part because people and organizations disagree on what values should be used to determine when and to whom aid should be given. For instance, an organization like the Christian Children's Fund may distribute foreign aid to help the poor and to spread Christian influence in the Third World. An organization like the World Anti-Communist League, on the other hand, may distribute foreign aid to help Third World people fight communism. To further this goal, it might provide more military aid than humanitarian aid. Yet another perspective might come from a Western government, such as that of Great Britain. The British government may distribute aid partly for humanitarian reasons, but also in hope that Third World countries will adopt policies favourable to British interest and be allies of Britain. All three groups want to help the Third World, but clearly they have different concerns which will determine in what circumstances they will provide aid.

Debate occurs regarding the type of foreign aid. Some believe aid should be given only in times of famine and disaster, others believe aid should be given to promote self-sufficiency. Still others argue that we should help only those countries that are friendly and support our policies.

Part I

The class should break into groups of four to six students. First, have each group rank the foreign aid concerns listed below. Use 1 to designate the most important concern, 2 for the next most important concern, and so on until all the concerns are ranked. Second, have groups rank the foreign aid concerns as though they were staff members of Canadian International Development Agency (CIDA). CIDA is a government agency which distributes Canadian aid to other countries. Finally, have the groups rank the concerns again as though they were members of a private church organization. These organizations send food, clothing, medicines, and other supplies to famine and disaster victims, and often participate in self-help development projects in the Third World.

Student Handout

Foreign aid should:

group	CIDA	church	
______	______	______	help the poor and suffering because there is a moral obligation to do so
______	______	______	promote democracy and human rights
______	______	______	compensate for the Western legacy of exploitation
______	______	______	deter communist aggression
______	______	______	improve other countries' economies so they can buy our products and food, thus helping our businesses and farmers
______	______	______	help allies who will adopt policies favourable to our interests
______	______	______	promote self-sufficiency in the Third World

Part II

1. After your group has come to a consensus, compare your group answers with those of other groups.

2. The entire class should discuss the following questions:

   a. Was there a difference between the foreign aid concerns most important to CIDA and the concerns most important to theprivate religious organizations? Why or why not?

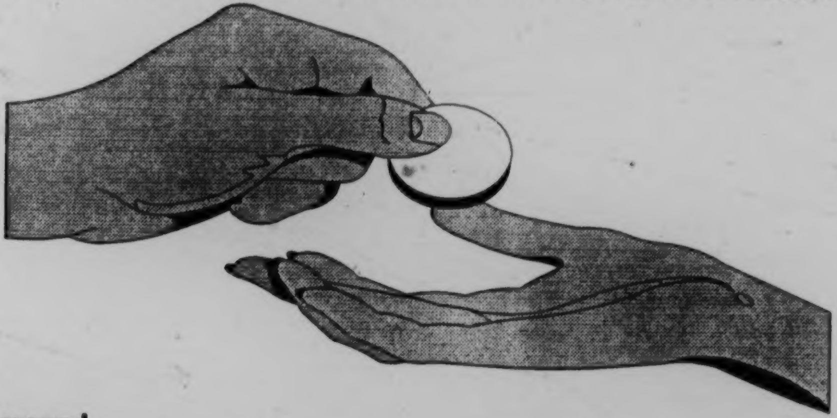
   b. How do you believe a famine victim receiving food aid would respond to your ranking of concerns? How would a military leader of a Third World government who received military aid respond to your ranking? What do you own rankings reveal about your thinking about foreign aid?

Source: adapted from *The Third World: Opposing Viewpoints*, Greenhaven Press, Inc., 1989.

DEVELOPMENT

Foreign Aid Role Play Activity

ACTIVITY



Background

Foreign aid is a topic bound to incite controversy. A country's foreign aid policy is based on many considerations. It reflects fundamental views on humanitarian and moral issues and concerns. This activity uncovers thoughts and feelings about this issue and raises questions concerning the "giving" of foreign aid. Issues that emerge from the role play should encourage students to critically think about the following questions:

1. What should Canada's policy be regarding foreign aid?
2. Should foreign aid indirectly benefit Canadians?
3. What types of aid are most likely to benefit those who receive it?
4. Who should determine how aid money is spent?

Purpose

1. To present an opinion about foreign aid based on a predetermined role.
2. To debate the issues that arise from the role play.

Time: several class periods

Material: Student Handout "Foreign Aid Role Play"
5 copies per group of their assigned role

Activity

Part I: Researching the Role

1. Explain to students that they will be taking on various roles within 6 basic groups. They must stick with their assigned role for the entire activity. It may be difficult for them to stay in character if they do not agree with their character's position but it is essential.

2. Assign each student a role and give them the Student Handout. Read through the handout together and then give students some time for library research and preparing their presentation. Students should be encouraged to speculate on the position of their character even if they are unable to find a lot of information in the library. (2 class periods)

Part 2: Presentation to the Group

1. Based on individual answers to the Student Handout sheet, students should share their individual responses with their own group and come to a common understanding of their group's position relating to foreign aid. (Note: Students could write up their individual responses as an assignment.)

2. After reaching consensus each group will prepare a presentation for the class. Any changes to the position must be agreed to by group members. (1 class period)

3. The question to focus the presentation on is, "To what extent should the Canadian government support foreign aid?" Include the following in these presentations:

   slogans/motto
   visual aids/costumes
   information sheets

Part 3: Class Presentation and Debate

1. Each group will be given 5-10 minutes for their presentation. All students in the group must have a part and they must remain in their role throughout the presentation.

2. After each presentation allow students from other groups to ask questions. Everyone must remain in character when asking and answering questions. If no one is asking questions prompt other groups to comment on what the presenting group has said. Set time limits on the question period.

3. After the last group has presented the debate should already be underway. Let it continue for the rest of the class period. Debrief the debate by summarizing points of view and underlying values. (1 class period)

Options for Conclusion

1. Students will write a paper presenting their character's point of view and then their own point of view. Students should explain why their position is the same or differs with the position of the character they portrayed in the role play.

2. Research of Canada's official position on foreign aid. Find examples of failure and success in Canada's foreign aid program. What features seem necessary to successful foreign aid programs?

Source: Jody Osborne

Roles

Humanitarians

Canadian citizens who feel that foreign aid is important because everyone is a citizen of the world and deserves a chance for a good life. This group includes:

1. An immigrant from a South country.
2. A millionaire philanthropist who wants to contribute some of her money to people who are in need.
3. A member of Amnesty International interested in freeing prisoners of conscience.
4. An Ethiopia famine worker who saw many people die as a result of starvation.
5. A nurse who works with AIDS victims in a Canadian inner city.

South Countries Recipients

People who are directly affected by the policy the Canadian government establishes. This group includes:

1. Government official in a country torn apart by war and hunger. (You pick the country and do the research.)
2. A street child in Brazil whose meal each day is the food aid that she is given at a foreign sponsored mission.
3. A member of a peasant family who lost his land because a foreign mega-project dam flooded his property.
4. A Southern dictator who is pocketing the money the country received for aid while many of his people go hungry.
5. A parent with 8 children who really wants them educated but cannot afford to send them to school because there is no free schooling in their area.

Government Officials

Throughout Canada's history the government has taken many stands on foreign aid. When times are good the government has given a substantial amount of aid to Southern countries. During the oil boom of the 1970s Canadian banks had enough money to lend to Southern countries at low interest rates. When times changed the banks and government required the Southern countries to repay their loans. However, Southern countries were receiving lower prices for their commodities and the debts could not be paid. With Canada facing a large debt and increasing unemployment the government faces many tough choices about what to do about foreign aid. Some of the factors the government considers are:

- Should reducing the deficit be a greater priority?
- Should the standard of living of Canada's poor be a greater priority?
- Should foreign aid dollars be used to support Canadian businesses at home and abroad?

This group includes:

1. Leader of the party in power
2. Leader of the opposition party
3. Minister of Foreign Affairs
4. Minister of Finance
5. Head of the Canadian International Development Agency (CIDA)

Non-Government Organizations

Non-government organizations (NGOs) are groups of people who provide assistance to the South countries by promoting local projects. NGOs sometimes receive partial funding form their own governments but they depend mainly on donations and fundraising. This group includes:

1. A Canadian representative of UNICEF.
2. A *World Vision* fund raiser who uses TV ads to promote the "24 Hour Famine."
3. A doctor working for "Doctors Without Borders," a medical organization which goes into Southern countries in crisis and delivers health care with limited supplies.
4. A young woman working for "Change for Children" who works with the street children of Brazil.
5. A CUSO volunteer who is teaching school children in Jamaica for 2 years.

Big Business

Big business is becoming more and more involved in the South. New free trading zones are being established in Southern countries. Big business is also involved in mega projects in Southern countries. This group includes:

1. The Canadian president of a company building a large hydroelectric project in China, Local workers are paid small salaries to work on building a hydroelectric dam.
2. A Canadian supervisor working overseas in a clothing factory in Singapore.
3. A shareholder in a company that produces microchips in free trade zones in Mexico.
4. A large bank owner who receives huge amounts of interest payments from Brazil.
5. A large Canadian company that sells technically advanced farming equipment to large plantation owners in Jamaica.

Canadian Taxpayers

The money that the Canadian government gives to the South countries comes from the taxes collected from the citizens of Canada. Citizens reflect a variety of opinions on the subject of foreign aid. This group includes:

1. Unemployed oil rig worker who has a wife and three children to support on the small amount of money received from welfare.
2. A nurse who has seen half of her colleagues laid-off because the government has decided to make health care "more efficient."
3. A farmer who makes ends meet because the government subsidizes the price of wheat.
4. A doctor who makes a very good salary and has worked voluntarily in India.
5. A moderately successful businessperson wishing to expand her company. She worries that the increases in taxes from expanding will be larger than what she will earn by expanding.

Foreign Aid Role Play

You have been assigned a character role. It is your job to "become" that character and understand their point of view. The central question to consider is, "To what extend should the government of Canada support spending on foreign aid?" To answer the question you must:

a) Research the background of your character. Make up a name, find at least one piece of suggestive costuming and write a character sketch of yourself.

b) Basing your answers on your characters point of view, answer the following questions:

1. Should Canada give aid to developing countries? Why or why not?
2. Where should the money that finances aid come from?
3. Should conditions be attached to the aid? If so, what conditions would you suggest?
4. Which people in Southern nations should receive aid? Explain.
5. How should money received from aid be spent? Should recipients be required to buy Canadian products?
6. What principles, values or beliefs does my position reflect?

c) Present your point of view to the other members of the group examining the same group role. You want the group to take your position so make sure it is strong and built on good reasoning, concise facts, and convincing figures.

A Guide To Development

A Development's WhoseWho

Developing Countries

Some 150 countries in Africa, Asia, Latin America and the Caribbean are considered developing. Although called "developing", there is in fact no such thing as a typical "developing country." At one end of the spectrum are the least-developed countries which are mainly in Africa. These countries are the poorest of all. At the other end are the emerging economic powers of Asia. They boast the world's fastest-growing economies and produce high-quality manufactured goods that are sold in markets around the world.

Developing countries, where more than three-quarters of the Earth's people live, are the most important players in world development. It is in these nations that the real drama of human development is being played out, on a daily basis. They provide most of what is being invested in the developing world, from their often-meagre resources and incomes, and the progress they have achieved over the last few decades has come largely from their hard work and determination.

Within each country, a wide range of organizations, businesses and public and private institutions work hand-in-hand with the partners listed below to improve living conditions in the developing world.

Canadian International Development Agency (CIDA)

CIDA, established in 1968, is the federal government agency responsible for carrying out Canada's development assistance policies and administering most of the aid budget.

CIDA's mission is to support sustainable development in developing countries. Together with the other partners listed here, it supports thousand of development initiatives every year, all over the world. Among CIDA's key concerns are: poverty alleviation, human resource development, the environment and ensuring that women play a full role in the development of their own countries.

Non-governmental Organizations (NGOs)

Churches, service clubs, community groups, development and relief organizations are all included in the vast group known as NGOs. They raise funds, support projects, send volunteers overseas to developing countries and promotedevelopment education and awareness at home.

NGOs have been around for a long time, some predating Confederation. Beginning with an early focus on health and education, NGOs have branched out into technical assistance - that's specialized expertise - community development and small-scale agriculture.

NGOs have played an especially important role in Canada's development efforts - so much so that other countries have adopted the Canadian model of partnership between NGOs and government.

Non-governmental Institutions (NGIs)

Universities and colleges, unions and cooperatives, professional associations, and volunteer-sending organizations - all of these many diverse groups are called non-government institutions.

Their strongest contribution to development usually comes in the form of expertise and services - from developing basic health care to providing highly specialized environmental services. NGIs, like NGOs, have a long history of involvement in aid programs.

Private Sector

The private sector is an indispensable source of goods and services needed for Canada to deliver a high-quality aid program relevant to the needs of developing countries. The business linkages Canada's private sector builds with its counterparts overseas helps transfer the expertise, money and technology essential to developing countries. In the long run, these linkages provide the foundation for a more lasting, durable relationship between Canada and developing countries in the interdependent world of the 21st century.

Multilateral Organizations and Institutions

This group includes the United Nations and its specialized agencies such as UNICEF, UNESCO and the World Heath Organization (WHO); the Commonwealth, la Francophonie; a number of agricultural research centres, and several international financial institutions such as the IMF, World Bank and regional banks for Asia, Africa, Latin America, and the Caribbean.

Multilateral organizations are involved in many different sectors. UNICEF, for example, is leading the campaign to immunize the world's children against six main preventable diseases. The Food and Agricultural Organization (FAO) and the World Food Programme work to overcome global hunger. WHO plays a vital role in the fight against AIDS. The development banks are a major source of capital and financial expertise that developing countries need to strengthen their economies.

Most of these international organizations were established after the Second World War. Their growth over the past half-century is one of the most important achievements and symbols of international cooperation.

Canadians Support Development Assistance

According to public opinion polls nearly 80 per cent of Canadians are proud of Canada's international development efforts. Over the years, public support for foreign aid has consistently run above 75 per cent.

Here's Why

1. **Because Canadians believe it's the right thing to do.**
   Ask most Canadians why they're in favour of development assistance and chances are they'll say they believe it's the right thing to do, as a matter of ethics, justice, and human solidarity... because poverty anywhere diminishes us all and our feelings of moral obligation towards the less fortunate should not stop at national borders. For many years, this has been the fundamental basis, the bedrock, of public support for Canada's aid program. This support has been sustained by the knowledge that progress is being made and aid does work.

2. **Because it's good for the environment we all share.**
   The air we breathe, the water we drink - it's all part of one shared, global environment. Affluence in the industrialized countries takes a heavy toll on that environment. But in developing countries, poverty is often the root cause of ecological damage. People are forced to use the resources they will need tomorrow to survive today. By targeting poverty, aid can help lessen, or eliminate, some of the threats to the world's environment.

   Aid can help developing countries evolve in environmentally sustainable ways. Presently, the one billion people who live in the industrialized world account for most global pollution. The planet has been able to sustain our lifestyles - so far - because our numbers have been relatively small. Imagine the potentially disastrous consequences of another four billion people following our example and developing along the same lines we chose over a hundred years ago. Part of the answer lies in getting our own house in order. We also have to work with developing countries so they will move along sustainable paths to development. We can do that through our development cooperation - by transferring knowledge, skills and technology to them and by working together.

3. **Because it's good for our economy and the world economy.**

Aid is an investment in our economic well-being as well as the world economy. The assistance provided in goods and services brings many economic benefits to Canadians - jobs, contracts, export sales. It connects the Canadian economy to the fast growing markets of the developing world. In the long-run, aid can help lift developing countries out of poverty, which means a bigger, stronger global economy in which Canadians, and other peoples, have a better chance to prosper.

4. **Because it's good for world peace and security.**
Poverty, inequality and lack of development often lead to political instability and civil unrest. This can affect other countries, sometimes in the flow of dislocated populations or through acts of terrorism. Even the drug trade is rooted partly in social and economic deprivation. By tackling the root causes of instability, aid can help us build a safer, more peaceful world.

5. **Because it involves Canadians in shaping the world of the 21st century.**
Canadians pride themselves in being good international citizens. They have helped create major global organizations and draft international laws, as well as serve as international peace-keepers in more than 30 countries.

Canadians have been active because they want the values that they cherish - generosity, tolerance and respect for human rights - to be reflected in world affairs. They know that if we play a part in global cooperation, others are more likely to listen to our ideas. If we opt out, we can't expect to have much influence when decisions are made.

Our aid program is one of the most important means we have of sharing our ideals with the world. It is our main link with the majority of the world's people - four billion men, women and children in the developing world who represent the future of our planet. Our development cooperation ensures that Canadians have a say in shaping the world of the twenty-first century - the world we will leave to our children and our grandchildren.

Fact or Fiction?

1. **Aid is charity. . .**
Aid offers the people of the developing world a helping hand but it isn't a hand-out. People in the Third World are hard-working and rely overwhelmingly on their own resources to improve their lives. Aid can play a crucial role, especially in the poorest countries, but its impact is usually secondary to the efforts of the developing countries themselves.

Aid isn't a one-way street. It brings benefits to Canada and helps protect the global environment we share. It gives us a say in shaping our world, making it more secure and reflecting our values and ideals in international affairs and institutions. It has economic benefits for Canada, creating jobs and introducing Canadian firms to new and important markets. Aid isn't charity - it's an investment in our common future.

. . . and charity begins at home.

There is no contradiction between helping our own people and helping those overseas. Canadians know that, in the global village, concerns about human life cannot end at a nation's borders.

It is not realistic to argue that foreign aid prevents Canadians from helping their own needy citizens. Two cents of every dollar the federal government spends goes to development assistance. A small percentage of the amount spent on social support programs in Canada.

2. Aid is money down the drain and the proof is that conditions in developing countries have gone from bad to worse despite years of our help.

There is still too much poverty and needless suffering in the developing world. In some countries, living conditions seem to have gone from bad to worse. But all major indicators show that overall life is better now for most people in the developing world than it was a generation ago.

Life expectancy is up and infant mortality is down. More children have a chance to get a basic education and, for the first time ever, there are more literate than illiterate people in the world. Fewer children die thanks to UNICEF's successful campaign over the past few years to achieve universal immunization against the major preventable diseases of childhood.

There has been progress on the economic front as well. Countries that were considered "underdeveloped" twenty years ago have emerged as important economic powers, producing goods that rival those produced in the industrialized world.

The net effect of four decades of cooperation is a world where more infants see their first birthdays, more people go to school and live longer and healthier lives.

Not all aid projects work. Some have had negative effects on people's lives. That doesn't mean aid doesn't work.

3. Aid is just giving money to dictators.

Aid is rarely given in the form of cash and never as cash payment to politicians. Typically, aid is provided in goods or services. For example, the advice and expertise of a Canadian environmental management firm is one service that is often provided as aid.

Elaborate monitoring mechanisms are in place to prevent the misuse of aid funds. In serious situations, where governments cannot be trusted to use aid for their peoples' welfare, our assistance may be channelled entirely through non-governmental organizations to ensure that it reaches those who need it.

4. Aid helps countries who don't want to help themselves. Developing countries depend too much on our aid.

Aid is important as a catalyst for change and as a source of much-needed expertise and resources but few developing countries could be considered dependent on aid. In fact, most rely overwhelmingly on their own resources to meet their development needs. Most of the remaining resources come from private sources, like banks or the business sector. Aid accounts for small portion of the total.

This doesn't mean that aid isn't important. It can play a key, strategic role, which is far out of proportion to initial investments. It means that people in developing countries, like people everywhere, take pride in being self-reliant. Aid is something that provides the extra boost needed to get their own efforts off the ground.

Source: adapted from *Together We Can Change our World*, Minister of Supply and Services Canada, 1993.

QUALITY OF LIFE

INTERDEPENDENCE

DEVELOPMENT

We Don't Want to Beg

by Elvia Alvarado

Honduras is full of foreign organizations that say they're here to help our country. I know a lot of these foreign groups - AID (the U.S. Agency for International Development), the United Nations, the Food and Agriculture Organization, the Peace Corps. Honduras is swamped by foreigners, most of them from the United States. But that's not the solution for our problems.

Honduras is a rich country. In my work I get to travel all over the country, and I've seen just how rich it is. We've got everything here - good land, water, minerals, forests. If we used what we had in the right way, we could take care of ourselves without going to the United States or other countries for help. The land here is rich, but it doesn't belong to us. Large parts of it are controlled by the banana companies, and all their profits are taken out of the country. The same with our forests. The government just sold off a whole chunk of our forest to a gringo, even though the law says you can't sell state land to foreigners. They just put some Honduran's name on the paper, but everyone knows the real owner is the gringo.

> **"We're not going to solve our problems through handouts. Until we change the system all the charity in the world won't take us out of poverty."**

The same with our minerals. Honduras has lots of minerals - gold, copper, silver. We have these big mining companies, like the Rosario Mining Company. They take all these minerals and ship them out of the country, and they don't leave anything for us Hondurans.

Honduras isn't poor, but our riches leave the country. Most of it goes to the United States. And then we have to go back to the gringos and beg to get some of it back. What a racket! They get rich off our wealth, and then we get down on our hands and knees begging for help.

It seems to me that the United States wants us to be begging for money all the time; it doesn't want us to be independent. We thought the last president Suazo Córdova was bad, but this president - Azcona - has been even worse. In the last few years, Honduras has become more and more dependenton the United States.

But the million of dollars the gringos send don't help the poor campesinos. The money isn't used to create jobs so that everyone can work. Instead the money is for arms, for airplanes, for war tanks. But we don't eat airplanes, we don't eat tanks, we don't eat bullets. The only things we campesinos eat is corn and beans. So what good are all those weapons?

A lot of the money the U.S. sends is used to build roads. But they're mainly interested in building roads that lead to military bases or the Nicaraguan border. Why don't they build roads in other parts of the country, like in the villages where the poor campesinos live? When you want to get to a campesino village, you might have to walk three or four hours straight uphill on dirt trails. If a road isn't important for the government or the gringos, forget it. It never gets paved.

Another thing the United States sends to help us is the Peace Corps. The Peace Corps has been in Honduras for a long time, but now there are more of these volunteers than ever. They say it's the biggest Peace Corps program in the world. But to tell you the truth, I really don't understand what they're doing. I see them working in some of the communities I visit, but a lot of their work doesn't make any sense to me.

If the Peace Corps really wants to have the most impact, they'd be working with the organized groups of campesinos. But there are Peace Corps volunteers who live in communities where the people are organized, and the volunteers don't even know the organizations exist. They don't bother to work with the structures we're struggling so hard to set up.

Of course, there are those who say that the Peace Corps is just a front for the CIA. Who knows? I suppose theremust be some CIA people in there. And I'm sure there are also many good, sincere people as well. All I know is that they're certainly no solution to our poverty, and they're not bringing us any closer to peace.

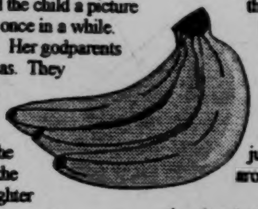
The Peace Corps can send more and more people, the

United Nations can have more and more projects, AID can be here for a century - and our problems will still exist. Because all these institutions are invited by the government; they all work through the government. So for us they're just part of the system that keeps us poor.

There are a few groups that don't work through the government. There's this group Pueblo to People that works directly with the campesinos. They buy things from the cooperatives - things like handicrafts and cashew nuts - and sell them in the United States. But groups like Pueblo to People are few and their budgets are small. And the government can always kick out a group it doesn't like.

In my village there's a project called New Dawn. They have a cafeteria where they feed the children a hot meal every day. There are so many children who want to join that they can't take them all. There are now 500 children in the program and more on the waiting list. Every child has gringo godparents in the United States. The gringos send the child a picture of their family, write letters, and send gifts once in a while.

My granddaughter is in the program. Her godparents sent us a picture of their family on Christmas. They have two children, with blond hair and big round faces. They live in a town called Iowa.



The program is a good one because the children get food every day, and they need the food. It's the only good meal my granddaughter gets.

I'm very grateful to all these organizations in the United States, especially the private and religious organization. I appreciate the food and clothing they send. I thank them sincerely for their willingness to help, and I know they do it with great love.

But I'd also like to say that this relationship - where we're dependent on the goodwill of outsiders - isn't the kind of relationship we'd like to have. It's not our ideal kind of exchange.

Because this way we're always waiting for handouts. We're always waiting for foreign institutions to come and give us food, to give us clothing, to give us dollars. In the long run, we're no better off.

We're not going to solve our problems through handouts. Because our problem is a social one. And until we change this system, all the charity in the world won't take us out of poverty.

How can we ever get out of poverty if we can't get a pieceof land to work? If we had land to plant, we wouldn't need to get food sent to us all the way from the United States. No. We'd have our own. But as long as the government refuses to give us the land and other resources we need, we'll continue to beg from the United States, and we'll continue to have foreigners running our country.

We Hondurans are capable of doing anything, if we have the education. But instead of teaching Hondurans, the government brings in these foreign experts with their huge salaries. And we continue to be idiots. We don't know how to administer our wealth, so people from other countries have to come to do it for us.

I've heard people say that the workers don't have the ability to run a factory. But that's because the owners hide the information they need to run it. So maybe they can't right now, but why couldn't they in the future?

And what about us campesinos? Don't we have the ability to run the big farms? As it is now, the landowners just drop by their ranches on the weekend to have a good time. It's the campesinos who do all the work. So why shouldn't we be the owners?

Las Isletas is a good example of what the workers can do. When Hurricane Fifi destroyed a lot of the banana lands belonging to the Standard Fruit Company, the Company was just going to leave the land idle. So the workers took it over. They fixed it all up and did such a good job that they grew more bananas on the land than Standard ever did. But Standard didn't like the competition, so it paid some of the local military men to arrest the leaders and put some lackeys in their place.

That was the end of the experiment, but it proved that the workers can run a big business. It proved how much sense it makes for the workers to own the factories and the campesinos to own the farms.

And why shouldn't we? We're human beings. We have the same five senses God gave everyone. We have eyes, ears, feet, and hands - just like these big jerks that come here bossing us around.

A little while ago I took a course in administration that the CNTC gave us. It's important for us to learn about administration, so that one day when we get a chance to run the country we'll know how to do it.

It's not so difficult to be an administrator, you know. I think we campesinos would be better at running the economy than the ones running the country now. Especially us women.

When you come to think of it, campesina women are terrific administrators. With the measly dollar a day the men give us, we buy corn, beans, sugar, salt, rice, oil, and coffee. If we can run our homes on a dollar a day, we'dsurely do a better job running our country than these rich guys can.

What do they know about being thrifty? What do they know about "making do"? What do they know about sharing? Nothing. Wait till you see what a good job we do when we get a chance to run the country!

We'd spread the wealth. We'll distribute the land, we'll get the banana companies in line, we'll take good care of our minerals and forests. And we won't depend on the United States or anyone else. We women like our independence.

Hondurans don't want to be beggars. We're tired of begging from the United States. We want to be equals. And to be equals we need more than charity; we need solidarity.

I'd say the best way to show solidarity with us is not by sending food or clothing or dollars. No. Show your solidarity by telling your government that Hondurans belong to Hondurans. Tell your government to get out of our country and leave us alone. And stand by us in our struggle.

Source: *Don't Be Afraid Gringo: A Honduran Woman Speaks from the Heart*, Harpers Publishing, 1987.

Aid Monstrosities

by Robert Woods

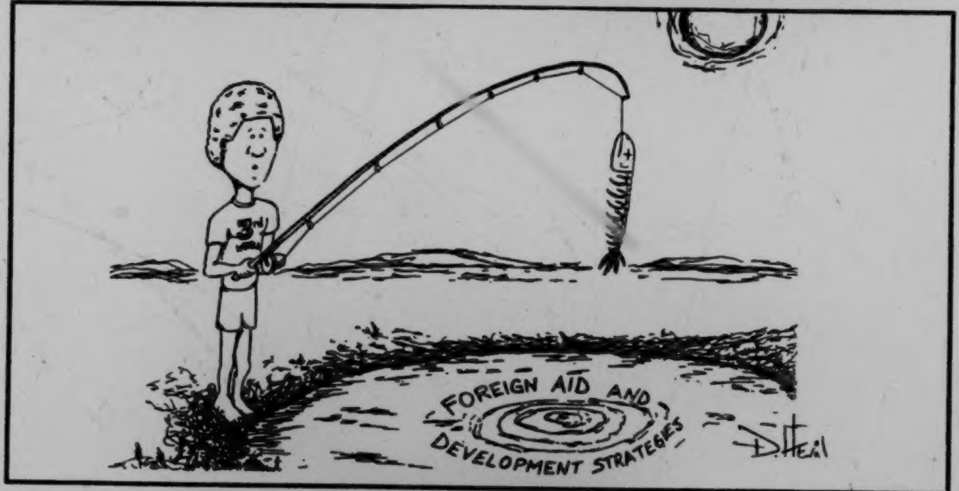
At least Africa benefits from the money and expertise the rich world ploughs back in aid. Or does it? Robert Woods hosts a tour of the Great Development Follies of our time.

The first development projects in modern Africa were, let's face it, over-ambitious. Take the Great Groundnut Scheme. Around 50 million dollars were spent in the late-colonial 1950s on a grandiose scheme - conceived in London, executed in Tanzania - to grow groundnuts. The expert expatriate agriculturalists destroyed vast areas of grazing land before they realized that intensively mechanized groundnuts would not grow. Still the experts' hearts were in the right place, weren't they?

They started as they meant to continue. In the 1960s modernization was the watchword; hence the great Yugoslav mango-canning scheme in Ghana. Canning mangoes is not necessarily wrong. Indeed the Yugoslavs were very enthusiastic abut it. They built their canning-plant big. Very big. So big that it never ran quite to capacity. Or even anything near. Which is not surprising since its capacity was greater than the entire world trade in mangoes. Oh dear!

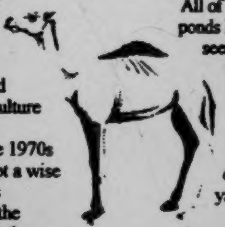
Try something simpler next time: milk in the Sudan. There is lots of milk in the Sudan, so they decided to bottle it. Good idea. Except the Sudanese don't drink bottled milk. They like it fresh from the cow. The Soviet bottling plant has not produced a bottle of milk in 24 years.

The Soviets have no monopoly on this kind of generosity. TheAmericans spent two million dollars on grain-storage silos in Senegal during the 1960s. The silos have remained empty ever since because they were built in places where Senegalese peasants never go. But they must be handsome additions to the landscape. And two million dollars worth of


FOREIGN AID AND DEVELOPMENT STRATEGIES
D.Heil

empty grain silos don't really hurt anyone.

The Canadian Wheat Scheme did hurt someone: The Barbeig cattle-herders who inhabit part of Tanzania. Or used to, until they were thrown off their land to make room for the Canadian Wheat Scheme in the mid-1970s. The land was actually better suited to cattle-grazing than to combine-harvesters and prairie wheat, as the Barbeig had proved over centuries. Ah well, an outmoded culture no doubt.



The Turkana Irrigation Scheme of the late 1970s grew lemons in the Kenyan desert. This was not a wise move. True, 15 Turkana gained employment as houseboys or cooks for the expatriates running the project. But the main effect on the rest of the Turkana people was to mess up their migration-routes and put still greater pressure on the drought-ridden bits of overgrazed bush that remained to them. The lemons doubtless tasted very nice, though it is not recorded whether a Turkana ever ate one.

The Saharan Water-The-Desert scheme was different. Westerners had learned a new set of values by that time: caring, sharing development; ask the locals what they want then try to supply it. They asked the Bedouin what they wanted. 'Water for our camels' was their reply.

It is actually quite easy to provide water in the Sahara desert because the whole place floats on it: bore an artesian well deep enough and water comes gushing out. So that is what the Europeans did. And behold there was lots of water, and the camel herds multiplied exceedingly because there was plenty to drink.

Unfortunately there wasn't anything extra for them to eat. For a hundred miles the little stunted bushes that had supported small herds were obliterated. And the brand-new boreholes were surrounded by hundreds of dead camels. Even the original herds starved too.

Nowadays of course, we know that development projects should be small-scale, with appropriate, user-friendly technology. Village woodlots, for example, are a wonderful idea. Where charcoal-burning has destroyed the forests, women still need timber to cook with, poles to build with. And so in Karamoja village, Uganda, woodlots were started in the mid-1980s. Excellent: locals all in favour, planted trees themselves, half an acre per community, the only Western technical input the plastic bags around the seedling roots. Oh yes, and forestry experts suggested planting eucalyptus trees.

Nobody told the villagers that eucalyptus doesn't burn well, and so is not good for cooking purposes; or that unless you spray DDT it gets so riddled by termites that building poles scatter white powder on the heads of those living below before suddenly falling down; or that the tree itself leaches the soil, preventing almost anything from growing thereafter.

Still, sweet idea. Nearly as sweetas the literacy-by-post scheme that an Anglican bishop of my acquaintance tried once. Think about it.

All of these pale, however, beside the Village Fishponds Programme around Lake Victoria. This really seemed to have done everything right. It obeyed all the rules - or all the catch-phrases, depending on your degree of optimism or pessimism about Western approaches to development. Sustainable, low-tech, community-oriented: this had the works. Lake-region dwellers have a fishing culture already. Add small ponds to their backyards and you get protein for all.

The fish they put in were Nile Perch which are carnivorous and grow from small fry into monsters six feet long in a couple of years. Some escaped into Lake Victoria, where the biggest native species are less than twelve inches. The Nile Perch population had no competitors and it has exploded. The lake people can now catch bigger fish more easily. Hooray.

There is a slight snag. There used to be 300 different species of fish in Lake Victoria. The Nile Perch has eaten 180 of them. It is the biggest mass extinction of vertebrates in modern times. Well, with a growth rate like that, you'd expect the Nile Perch to have a big appetite.

That's not all. Victoria fisherpeople used to dry their catch in the sun. Nile Perch are too oily, and have to be smoked. So the fisherpeople have cut down their trees for charcoal. Soil erosion and desertification are following. Perhaps some eucalyptus plantations might help.

There is also the slight problem that, having rendered extinct 280 species in the lake, the Nile Perch have nothing left to feed on and so have started eating each other. A little thought shows that this a not a viable long-term survival strategy; you can't get by for long eating yourself.

Already the ecological balance ofthe lake has been destroyed; the fish that used to eat the algae in it are extinct. It is quite possible that an algal boom will cover the lake, absorbing all the oxygen, making the lake stone-dead sterile and killing any remaining fish species with the temerity to survive this small-scale, ecologically-sensitive and culturally-appropriate development project. What will the fisherpeople catch then?

Also, Lake Victoria is the size of Switzerland and covering it with algae will have an appreciable, though unpredictable, effect on the climate.

So: a desert eroded soil and deforestation in the most fertile area on earth; 180 species rendered extinct and the number rising; 10,000 square miles, the largest fresh-water lake in the world, stone dead; and the world's climate doing who knows what. That was quite some development project.

Source: *New Internationalist*, June, 1990.

Development That Works: An Inquiry

Very often the news we receive from abroad focuses on problems and sensational events occurring in the Third World. News reports seldom tell stories of people successfully changing their own lives for the better; however, these stories are numerous. They just don't make the news!

Small-scale projects tend to have certain features in common. It is these features that allow progress to be made. It is worthwhile to examine several examples of development projects that have been successful in order to identify factors which seem to provide "keys to success". Several such examples can be found in the readings that follow this assignment. We encourage you to find additional recent examples or study the ones provided. Use these case studies to identify factors which contribute to successful development. Work in small groups and analyze several examples from the category assigned to your group. Select one case study from the sample.

- prepare to share your investigation of that case study with the class
- give your presentation a title
- prepare a large chart which highlights the basic information
- after all of the presentations have been made, identify the common "keys to success" shared by most of the projects. List these as a class.

Answer the following questions after reading the case studies your group has been assigned. Select one case study as a focus for the following assignment.

1. Who (what group) is involved in this project? Where do they live? Find the area on a map of the world.
2. Describe the basic "problem" these people had to overcome?
3. What was the main purpose of the specific project they undertook?
4. Who initiated the project and who benefited most from it?
5. How specifically was the project organized and implemented?
6. Why was it successful? List several reasons and explain why each was important in the achievement of the project's goals.

Question for Critical Thinking

Debate, discuss, or write a position paper which considers the following question:

What policies should the government of Canada pursue in assisting development in the Third World?

Street Kids Benefit in Brazil Project

Children find cool route to self esteem

Popsicles. Cool and tasty popsicles. They've been the salvation for many a Canadian child on a hot summer's day.

Popsicles have also been a source of joy for children in Maceio, Brazil. But in a different way. For the 100 street children at the Pastoral of the Minors project in Maceio, selling popsicles on the street was a way of earning money for their families in a way that didn't bring them into conflict with the law.

But the popsicles project had to be halted due to the lack of a site where the street kids could both make popsicles and learn basic literacy skills. Now the Pastoral hopes to build a new kitchen where the kids can again make popsicles.

The kitchen is only part of the three-year project for which Change for Children is raising $35,700 - $9,350 through individual donations.

Construction began March 23 on a facility to make bricks at the Pastoral of the Minors. The brick will be used to build the kitchen, a carpenter shop and a building to house 20 more boys - now there are living quarters for only 16.

The fund will also be used to increase the centre's rabbit-raising capacity and enable it to raise fish and ducks.

Children scavenging for survival is the number one social problem in the Maceio region. Street kids in the region which has 67 per cent unemployment have little to do but hang out in supermarkets, the bus depot, public markets and town square.

The Pastoral was set up in 1984 to help street kids develop acceptable survival skills. It believes that by developing a positive relationship with the earth, children can regain their self-worth.

At the Pastoral, they learn to raise pigs, rabbits and goats, they garden, they develop literacy skills and examine their social reality through popular education.

The conscientization program is important to the children's self-worth. They learn about the social factors which forced them to take the street and enter a world of crime and violence.

The children come to see themselves as oppressed. Then they don't blame themselves for being on the street or see their situation as the result of fate. They learn they have rights which should be respected.

A community council and residents association works with parents, children and other residents to reflect on their conditions of oppression.

The obstacles are great. In a section of one of the four barrios served by Pastoral of the Minors, 40 per cent of the homes are mud houses and 10 per cent are made of boards and cardboard.

There is no sewage system and water and electrical services are inadequate. The neighbourhood reeks of sewage and garbage and disease is rampant. Early in life, children become vendors of small goods, shoeshiners, garbage-pickers or take on other marginal jobs. They have no access to education.

In this barrio, two residents involved in the church worked with the Pastoral in 1988 to start a literacy program for 30 children aged seven to ten.

Source: *Building Bridges*, Change for Children, June, 1990.

Goats and Kids

by Donald A. Allan

The state of Kerala in South India is among the country's most densely populated - 547 persons per square kilometre. Along the coastal plain between the slopes of the Western Ghat mountains and the Arabian Sea there seems to be a long continuous village, with one crowded community merging into the next along a road crowded with bicycles, farm carts, children and animals. Women are at work everywhere in the fields and towns, their *saris* bright spots of colour against the tropical green of rice paddy, coconut palms and tapioca fields.

The women in Kerala are India's most emancipated due to a complex chain of cultural, historical and political circumstances, including an ancient tradition of matriarchal lines of inheritance. They are about 60 per cent literate - far in advance of other states - and their children are more than twice as likely to survive the diseases of infancy than the average for all India.

Kerala's social welfare authorities have made the popular women's clubs found everywhere in the State their firm base for their program to improve family health and income and give children a good start in life. In at least half of the villages and rural districts of Kerala the clubs, with help from the State and CARE, have built a hut of bamboo and thatch or found a large room for use as a day care centre. These *balwadis* are staffed by mothers under the supervision of a local woman whom they select for basic training in home sciences, agriculture, nutrition and child health. Professional social workers oversee the 1,601 *balwadis* scattered throughout Kerala.

> "If a man earns extra money he will spend it on a transistor radio. If a woman has money, she will spend it on her family."

The *balwadis* are not just a place for mothers to have their children during the day; they are focal points in community development. Mothers help prepare food supplements and a balanced diet for their children in the *balwadi* kitchen. The great importance of breast feeding is explained, as well as how mothers can prepere the baby's first solid food from mixtures of local produce (most Keralans are vegetarians), some of which may be grown in demonstration gardens attached to the centre.

Each *balwadi* has - or soon will have - a latrine,something that rural Indians have been slow to accept as a health necessity. A health worker makes regular visits to examine children and pregnant women, each of whom has a health record in the *balwadi*. *Balwadi* mothers learn the connection between poor nutrition, bad sanitation and the parasites and diseases that are common village problems. Twice a year all the mothers attend a "camp" at the *balwadi* for more intensive instruction by professionals.

But the women of Kerala are poor. At this stage, they are far less interested in latrines than in earning money to buy more food, clothing and school supplies for their children.

"If a man earns extra money he is likely to spend it on a transistor radio or the cinema", Mrs. Sarala Devi, coordinator of the State program, explains. "But if a woman has money she will spend it on her family first. That is why we teach the *balwadi* mothers ways to add to their income at home. In fact, this and the food are the main attractions of the centres. Women who come to learn how to earn, stay to hear our health and nutrition lessons."

Through the need to provide the *balwadi* women with income-generating projects UNICEF has engaged itself in the goat business in Kerala. In addition to providing kitchen supplies and transport for the *balwadi* network, UNICEF finances a revolving fund enabling women's clubs to purchase young goats which are given to mothers to raise. When her goat has kids, she gives one to another mother, and so the chain goes on. She also gives milk to the *balwadi* kitchen and can use or sell the rest.

In each *balwadi* the women's club selects the first ten mothers to receive a goat from among the poorest of the women who bring children to the centre. Since 1976, 8,000 mothers have benefited from the program. At a cost of only 400 rupees (about $52) a goat, this may well be one of the best investments in UNICEF's multimillion-dollar budget.

Source: UNICEF News, UNICEF, 1980.

Turning the Tables on Banking

Banks and the poor just don't mix. Most tellers won't even cash your cheque if you look down and out. But in Bangladesh there is a bank which is actually dedicated to lending money to the poor, with some impressive results.

In a shaded bamboo grove in Beltoil village, Bangladesh, a group of women gather. At first glance the grove might seem a refuge from the blistering mid-day heat. But a closer look reveals this is no casual gathering. It is the meeting of the future shareholders of a village bank discussing their plans for a loan program.

The Grameen Bank has brought the group together with its program of low-interest loans for the landless. According to the Bank's founder, Muhammad Yunus, even the poorest cigarette roller or street vendor has skills and energy which are just as valuable collateral as a savings account or a fancy house. The Grameen Bank has proven that the poor are indeed a smart investment.

Jorimon is one of the many women gathered to learn about the bank. Like the majority of women in Bangladesh, she lives on the brink of starvation. Jorimon's husband, a day labourer, is often without work, so she must husk rice in the houses of rich neighbourhood farms for four dollars a day. In addition to her job and household work, Jorimon also gathers and sells wood. Despite all her work, she still goes several days each week with no food at all.

Jorimon's story is common among Bangladesh's 50 million landless peasants. Although their country is rich in natural resources, 83 per cent of the population live below the poverty level and over half are landless. Like Jorimon and her husband, the poor survive on temporary wage labor and petty trade.

The Grameen Bank has offered some hope to women like Jorimon. The Bank works throughout the country's rural areas to make small loans available to those who are ignored by the conventional banking system. Loans average about $60 each and allow the poorest to start small businesses like rice-processing, wood-cutting or goat-raising.

Jorimon received her first loan to purchase a paddyhusker, a simple devise used to remove the rough shell from rice. She had previously worked for a trader who paid her pennies a day. Her loan allowed her to buy paddy in bulk, husk it at home, and sell it directly at the market. Her profits increased ten-fold. With her newfound earning she could replace her thread-bare sari and buy additional unhusked rice to increase her earnings.

The Grameen Bank takes a "solidarity group" approach to lending. Borrowers must form small groups of five to receive credit. Individuals repay their own loans, but the entire group of five is responsible for seeing that each loan gets repaid. Groups are organized in clusters, with five borrowing groups making up a village centre group; regional bank offices coordinate the operations of centres. The structure creates a bank system which truly works from the bottom up.

By 1986, the bank had set up 400 regional branches in 6,000 villages. Through thousands of borrowing groups, the Grameen Bank had extended $30 million to the rural poor with an outstanding repayment rate of nearly 99 per cent. Backing from the International Fund for Agricultural Development (IFAD), allowed the Grameen Bank to get off the ground. But weekly contributions by its members have build a solid reserve which will eventually make the bank fully self-sufficient.

The Grameen Bank has had a significant impact on the lives of its members. A recent study revealed that in two years the real income of Grameen's borrowers had increased by 53 per cent. Women felt the greatest improvements. Loans enabled them to fix roofs, buy new clothing and improve their water storage systems. And when women benefit, so do their families. Children of bank borrowers were more likely to attend school, receive health care and eat regular meals.

Many of the changes brought on by the bank cannot bemeasured. As one women who traded bangles and ribbons explained, "I do a very good business. I feel wonderful because now I am treated with respect. When I used to group around and beg at people's doors, they would shoo me away. . . but now they extend a stool for me to sit, and children come around and try to find out what I am selling."

> ***"If the poor are to benefit from development, they must gain access to basic resources - credit, education and land. Only then can the real benefit of development like jobs, sewers, clean water, and nutritious food be guaranteed for all."***

But for all its success, the Grameen Bank is not about to make a dent in Bangladesh's widespread poverty. The bank reaches about three per cent of the country's people. There are millions more who will never see the benefits of the bank's program. Even those who have received loans still live in dilapidated shacks, with no electricity or water.

In the face of poverty on this scale, the Grameen Bank's program seems more like a drop in the bucket. Founder Muhammad Yunus agrees. "Although the Grameen Bank is expanding, it is still a small effort in eliminating poverty and unemployment. But its record clearly indicates that it may contain the seed of great hope."

This hope has permeated the development establishment. Not only does the Grameen Bank offer a welcome success story in the midst of widespread poverty, it provides a palatable approach to development. Credit for smallbusiness is seen as value-free, providing for basic needs without disturbing the existing balance of ownership and power. Two of the world's largest development funders, Great Britain and the United States, are fond of credit programs as a welcome companion to their push for private sector development in the Third World.

For Doug Hellinger of the Washington-based research group, Development GAP, there are more fundamental obstacles to long-term development than a lack of credit. "If these groups were really interested in helping the rural poor, they would spend their energy guaranteeing every rural family a minimum of two hectares of land. The problems of the poor in the barrios and rural villages are too profound to be adequately addressed by the creation of a few new, unstable and often exploitative jobs."

Yunus agrees that issues like land reform are crucial to the poor and admits the Grameen Bank is not designed to deal with problems of this scope. " We are not saying that credit is the only solution," he explains. "It is a small part of a much larger process. We have picked credit because it is an immediate need and a primary need."

Source: *New Internationalist*, May, 1988.

Education: Breakthrough in Bangladesh

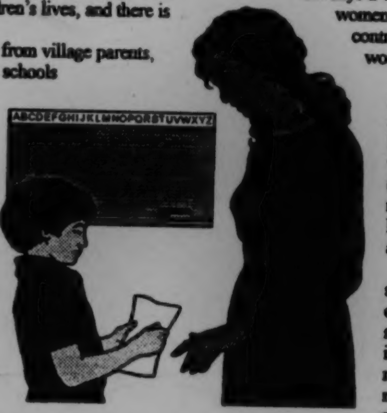
The one-teacher schools of the Bangladesh Rural Advancement Committee (BRAC) are demonstrating a new model of basic primary education, accessible to the children of the poor majority and relevant to their needs.

As in many other developing nations, the formal primary education system in Bangladesh is not yet adequate. Some 30-35% of children do not even start school, and by the third grade 60% of those who start have already dropped out. School costs, inaccessibility, and lack of encouragement generally exclude the children of the poor. In government schools, classes are often huge (70 per teacher in the first year), teachers are often poorly motivated and badly supervised, much of the curriculum is irrelevant to the children's lives, and there is an acute shortage of textbooks.

In 1985, in response to demands from village parents, BRAC started 22 experimental village schools aiming to provide basic literacy, numeracy and social awareness to the children of landless families. By late 1989 the program had expanded to 2,500 village schools, with another 2000 to open by 1991.

The BRAC schools enroll 8-10 year-olds in a three-year program of Bangla (the national language), arithmetic, and social studies.

Classes are held in a building made of woven bamboo or mud, with a thatched or tin roof. Children sit on mats spread over the earth floor. Each child receives a slate, pencils, notebooks, textbooks and a lap board. Teachers are provided with a blackboard, a stool, and a trunk in which materials are kept.



The children are all from the poorest landless families. Particular emphasis is placed on enrolling girls: 63% of the pupils are girls; the target figure is 70%.

The BRAC schools have succeeded beyond expectation. The daily attendance rate is over 95% and the drop-out rate only 1.5% over three years. A remarkable 95% of pupils have passed examinations for entry into the fourth class of the official primary education system. To the surprise of all observers,most of these children have actually made the transition to government schools.

The pupil-to-teacher ratio at BRAC schools is kept strictly at 30 to one so that children can participate actively in learning activities. Teachers follow a highly structured curriculum, using learning materials and teaching notes developed by BRAC through several years of experimentation.

Teachers are not fully trained professionals, but better educated, younger, married villagers who take part in an intensive, 12-day training course and receive regular guidance, supervision, and refresher training. They are paid a small monthly stipend for teaching up to three hours a day, six days a week. About 75% of teachers are women. In government schools, by contrast, only 14% of teachers are women.

Parents and village leaders are actively involved in establishing and running BRAC schools. Before a school is opened, the villagers must provide a classroom (for which BRAC pays a small rent), and decide on school hours. Parents' meetings are held monthly and are well attended.

The curriculum of the BRAC schools is more functionally oriented than that of government schools. Arithmetic, for example, includes simple accounting, measurements, and the handling of money. Social studies focuses on practical topics such as health and cooperation among neighbours, and problems such as early marriage and dowry difficulties.

The cost of establishing and running the schools is about $15 per pupil annually. The organization receives funds for the program from several donor agencies.

In 1988, BRAC experimented with a second type of school, for 11 to 14 year-olds who have never received formal education. 225 such schools have now been opened. The curriculum has been adapted from that used in the schools for 8-10 year-olds, but is covered in two years.

Source: *The World Summit for Children*, Canadian UNICEF Committee.

Education for Girls

An African proverb says: "Educate a man and you educate one person; educate a woman and you educate a nation."

But, in the world today, girls are still much less likely to attend even one year of school than boys. There are 233 million more women who are illiterate than men and, on present trends, that number may grow.

The reasons for the fact that girls do not attend school are consistent around the world. It is thought to be a better investment to send a boy rather than a girl to school. Girls are expected to stay home, to help with chores and to look after younger children. In many cultures, the thought of sending girls to mixed classes in public or to male teachers is unacceptable.

The assumption made is that, because a girl will grow up to be a wife and mother, she does not need an education. But basic education may be the most important preparation for just those roles of wife and mother. Studies have shown that the children of a mother who can read and write are much more likely to be healthy, well-nourished and properly cared for than the children of an illiterate mother.

Moreover, women are the principal domestic food procurers in much of the world. They need education not only in child care, nutrition and health matters but also in animal husbandry, improved agricultural techniques, marketing and local laws. Often women, as single heads of household, must work to support their families and they need both basic education and vocational training to earn an adequate income. The World Conference on Education for All has stressed the need to offer greater educational opportunities to girls in every country.

Source: *Communique: Projects Edition*, Canadian UNICEF Committee, June, 1990.

A a B b C c D d E e F f G g H h I i J j K k L l M m N n

> "Educate a man and you educate one person; educate a woman and you educate a nation."
>
> - African Proverb

Drumbeats of Hope on the Hill

Where the state is unable or unwilling to provide an education, parents and communities are stepping in. Didier Bloch goes to the Maria da Conceição school in North-East Brazil and finds a hive of activity.

Midday. Little Selma shivers briefly under the spurt of cold water which flows slowly over her copper-skinned and slight body. Not even the cloudy sky of the tropical "winter" could prevent the washing ritual. And then comes lunch, avidly devoured by the hundred pupils in the Maria da Conceição community school. Hygiene, food and alternative education. Who would say that we are in the most populous suburb of Recife, in Brazil's poorest region?

We are in fact in the Morro da Conceição (Conception Hill), famous for its activism. And hidden behind blue gates, under the huge mango trees, is the school, a real symbol of popular resistance.

The community-schools movement in Brazil is at its most active in Recife. These schools are formed by parents whose children are unable to get a place at state schools. There are more children than places at the state schools and entrance after the first grade is by examination so it becomes harder and harder for a child to get in. Many children, particularly if they are poor and black, are never given that chance.

Dark and skinny, at 14 Eronildo was once such a child. He could not read or write, and kept failing to get accepted by the state school. Now, in the community school - where "you don't have to keep your mouth shut, because everyone is a friend" - he has all that behind him and is studying in the equivalent of secondary school first year. He has learned African dances and has already played in the small percussion group.

As his parents are unable to pay for a private school, where would Eronildo be were it not for community schools? And where would Mônica, Anderson and Jarlene be, living with mothers who earn less than 60 dollars a month as a cleaner, waitress or seamstress?

The answer lies in the streets of Recife, in the police pages of the papers, and in Amnesty International's reports. Over ten million Brazilian children live on the streets, exposed to the violence of the traffic, the police and the death squads.

With its slopes which are unsafe in the rainy season, and its slums bursting with unemployed workers, the hill community of Morro da Conceição is a fairly typical example of the urban landscape in Brazil. What makes it different is the way its inhabitants have mobilized so forcefully to counteract the absence or inadequacy of state schools.

> **"We aim to strengthen self-esteem, recovering positive aspects of popular culture so that the children begin to believe in themselves."**

"Here the parents don't pay," explains Lúcia. "When they can, they help out with a kilo of rice or beans. On the other hand, participation in the monthly meetings is obligatory. In these gatherings, the school's work is discussed and at times criticized. But there is also a lot of laughter, tea-drinking and even exercises in group dynamics where the parents reveal themselves to be more childish than their offspring. . ."

Another novelty: the school staff are chosen by the community. This was the case with Nadja, currently the school coordinator, whose advancement would have been impossible in any public institution. "It started off six years ago in the school canteen. Now I teach and am also responsible for part of the administration," she says.

The choice of teachers depends more upon political commitment than upon university training. However, to encourage study, those who are qualified earn more. Everyone agrees: "It is very important that the child learns to read and write, and this requires a certain degree of technical ability. But it should always be remembered that the real objection is to help turn the children into citizens in every sense."

"Today I'm going to break everything!" shrieks an almost hysterical voice coming from a tot not even waist-high. And he starts to do just that. This form of less peaceful expression is not rare. "Many children come to us with emotional imbalances," Lúcia admits, "since we give priority to those from the worst circumstances. Hence the importance of the methodology that we develop. In Brazil, poor and black continues to be synonymouswith stupid. We aim to strengthen self-esteem, recovering positive aspects of popular culture so that the children begin to believe in themselves."

What Lúcia refers to as "learning through cultural practice" was started by simple visits to parents while they were at work. "The results were surprising. Both parents and children were very enthusiastic," she remembers. The next step was to explore the rich and varied culture in the neighbourhood, in particular that of African origin which was brought over by the slaves and is still very much alive. This is how the study of the dancerhythms of *maracatu*, *samba* and *frevo* made its way into the school.

Parents have appreciated the schools's work for a long time. One of them, Pedramérico, is a real fan: "Maria da Conceição doesn't just educate or give the kids a good time. It does both of those things but, better still, it goes out of its way to liberate the child's intelligence. It's a place where they think in educational terms but without losing the ability to laugh.

Source: *New Internationalist*, October, 1993.

Stone Lines or Earth Dikes

by Paul Harrison

Paul Harrison argues that development agencies willing to keep it simple and learn from the ancient wisdom of Third World peasants have a greater chance in the long run of meeting people's basic needs.

Nowhere in the world have conventional agricultural projects and policies failed as spectacularly as in Africa.

Among World Bank projects reviewed in 1985, almost one in three failed in West Africa. In East Africa, the figure jumps to more than half. And the long term outcomes are even worse. The Bank made a special study of 17 African agriculture projects considered successful at completion. When these were followed up after another five and ten years, 13 failed to meet expectations.

> **People who have survived in difficult climates and terrain for centuries have developed a vast storehouse of knowledge. Simple adaptations of traditional approaches will far outlast import technologies which are expensive and disruptive of local culture.**

Results like these have made the mighty Bank unusually humble when dealing with Africa. According to their own evaluations one of the major reasons for this startling lack of success was that those affected by the projects were not involved in designing them. This was made worse by the wholesale introduction of unfamiliar techniques that brought major upheavals in traditional ways of living. For example, nearly all African farmers grow their crops in mixed rather than single stands: they mingle in the same field millet and cowpeas, cassava and maize, coffee and bananas. Most visiting Western experts find this traditional practice of intercropping messy. They want to bring in tidy fields of single crops, where set amounts of fertilizer and pesticide for each crop can be easily applied and mechanization is easy to introduce. It is no surprise that most such attempts have failed.

The African farmer turned out to be right all along. Researchers are now finding the intercropping may produce less of each individual crop, but it gives a higher total output than monocropping. Pests are less of a problem. The soil cover is denser and erosion not as severe. And intercrops are less likely to fail disastrously in bad years than monocrops.

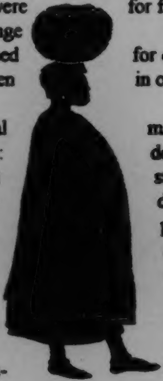
Agronomists love to talk about 'packages' of improved seeds, fertilizers and techniques they can offer to farmers. Yet the more changes these packages require, the less likely they will be accepted by peasants for whom failuremay mean death. Attempts to make nomadic pastoralists behave like American ranchers, keeping their herds within fenced boundaries or rotating the areas on which they graze, have flopped miserably. So have effort to replace natural forests that provide fuel, grazing, herbs, medicines and honey with plantations of exotic trees like conifers, which provide only timber or fuelwood.

So what is the answer? While I was researching *The Greening of Africa* I visited 20 projects that succeeded.

One of the most spectacular successes was

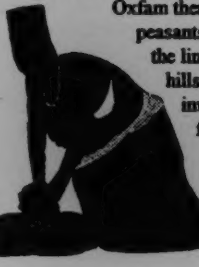
Oxfam's program of stone lines for soil and water conservation in the northern part of the West African country of Burkina Faso. Vast areas in the northern half of the country have been turned into barren desert, hundreds of miles south of what not long ago was the edge of the Sahara. When the soil is partly eroded and cleared of vegetation cover it begins to form a crust as smaller particles wash off and clog the pores between larger ones. The crust prevents any further water from entering the soil. So even in wet years, when the rains are pouring down, they do not soak into the dry earth, leaving plant roots parched. Grasses die, then shrubs, and finally trees.

In the early 1960s, the European Development Fund tried to solve to problem of erosion and water conservation in the usual expensive large-scale fashion by building thousands of kilometres of low earth dikes in line with the natural contours of the land. The farmers were not consulted or even informed what these strange earth banks were for. Very quickly they pierced through them with cycle and cattle tracks or even flattened them out entirely.



After the drought of 1973 and 1974, local farmers began to try out a traditional solution: piling heavy stones in the path of the water. But their lines did not follow the contours. Water piled up at low points and poured through, causing worse erosion than before.

Taking his lead from the Burkinabe farmers, Oxfam project director Peter Wright began working together with peasants to look for ways of improving foodproduction using the traditional stone dams. He found the peasants' own approach worked very well as a water-harvesting technology. If the dams were built more solidly and aligned with the natural contours of the earth, they slowed down the run-off water and dammed much of it back uphill, giving it time to sink into the dry earth. Soil erosion was slowed or halted, and crops got a lot more moisture. Millet yields increased by 50 per cent on average and up to 100 per cent in drier years.



Oxfam then held training sessions for peasants to teach them how to build the line along the contours of the hills. Trendsetters built them immediately: their neighbours followed the very next year as soon as they saw the difference in millet yields. Only seven years after the first pioneer efforts, the lines are now almost everywhere in northern Burkina Faso. Not only do they prevent crusting, but they can also rescue desertified wastelands, as new soil, dead leaves and seeds come to rest against the lines, and water can once again soak in.

Improved wood stoves are another remarkable African success. After many failures, the Burkina Institute of Energy developed a simple stove design made from a mixture of clay, millet chaff and dung that Burkinabe women could easily make themselves. By the end of 1987, there were around 200,000 of these new stoves already in use. They not only help to reduce deforestation, they reduce the amount of time rural women need to spend searching for fuel - which can often be an hour a day or more.

The two projects have a lot of common lessons for other development programs in Africa and indeed in other poor rural areas.

They use free and easily available local material. They cost nothing in cash to make. They do involve labour - quite a lot in the case of the stone lines - but it is work that can be done in the dry season when it does not conflict with crop production. They add no extra risk to lives that are already exposed to severe risks from climate and pests. They offer a handsome and rapid payback.

They are also simple to make and to maintain and both are based on an improvement of traditional techniques, familiar to and trusted by local people. They fit easily into existing patterns of activity - women can go on cooking in the same pots as before, and farmers can go on growing the same crop mixture in between the lines as before. They tie in well with local realities because they were not designed in isolation by far-away technical experts; instead they were developed in close consultation with the eventual users.

Because they use free local materials and emphasize self-help, they also avoid other traps into which large-scale aid projects often fall headlong: excessive reliance on imports, high-cost inputs and government backup. None of these are guaranteed in Africa where budgets and balance of payments are in permanent crisis.

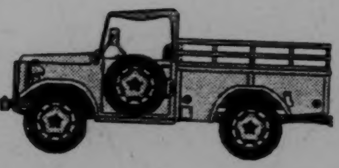
Source: *New Internationalist*, May, 1988.

Learning On Our Feet

by Brian Murphy

Today's development catechism says aid through small but sensitive agencies is most effective. But good intentions and clear analysis of the problems of poor communities are not enough to avoid all the pitfalls. Brian Murphy explores the cultural gap that divides the Western donor from the Third World recipient.

I am bumping along with several campesino leaders in an old Toyota 4-wheel drive through the Salvadoran country-side. The gutted path which serves as a road jars our teeth as we wind our way deeper into the dry countryside. The road is but one small reminder of the struggle and toil of rural people in a country that stirs the emotions. We are on our way to visit an agricultural cooperative that receives support from Inter Pares, the Canadian NGO with whom I work.



We are greeted with enthusiasm and warmth as we make our way through the fields of dried maize stalks to the recently-completed communal building - a source of co-op pride. Business can wait. First we are treated to songs accompanied by a make-shift band: hand-made guitars, a fiddle and a big bass. Then it's time to eat a hearty meal of rice, stew and tortillas. Finally, it's business and the co-op members eagerly bring us up to date on their progress and problems. They are excited about the new cattle-fattening project they have begun with our help and they want us to trek out to the pasture.

But Inter Pares had not originally agreed to fund a cattle-fattening project. We examined and agreed to support a project for raising *poultry*. It had looked good on paper: a community-based project that would generate income and improve nutrition and food self-sufficiency for co-op members. The local co-op developed the poultry project, after consulting with the overall Salvadoran co-op federation, because they thought that project dollars were tied to the idea of poultry. When the cheque arrived, the members held a meeting and some objected to wasting the money on chickens.

They had some good reasons. No one in the co-op had any experience with large-scale poultry farming. The markets were far away. And since they had written the project proposal the cost of imported feed and medicine for the chickens had risen sharply and the price ofpoultry and eggs was tumbling. Everyone seemed to be promoting chicken projects. But most important, members had experience in raising cattle and this is what they wanted to do. The price was stable. People understood the cost factors better. The main feed was natural pasture near the co-op. The nearest large town was a well-established livestock marketplace.

The campesino leader explained to the co-op federation that the poultry project, in part a loan, would only put them more in debt. If no one had any objections they would rather go ahead with their own plans. And they were right. The co-op earned $1000 on their first sale of cattle while poultry projects all around them were going bust. This experience caused us to re-examine with other co-ops whether the original plans had perhaps been made without sufficient guidance from the experts in the co-ops themselves. Similar revisions were made in other projects.

This story has a happy ending. But it is all too common that when government aid agencies and NGOs stumble in their efforts to help, the results are unhappy and often quite destructive. The Salvadoran experience brought home again an important truth: although development agencies organize their work and funding in terms of 'projects' this is not the way Third World people live their lives. The essence of a project is the isolation of a specific activity - a garden, a kindergarten, a health clinic - from the ongoing life of the community. For the funder, 'projects' are an essential administrative and fund-raising device. But projects are artificial to the lives of the poor.

The gap between formulating a project and the actual arrival of the funds can be a matter of dark humour. Funds for the seeds may arrive too late for planting season. Materials for a community housing project may not arrive until the middle of the rainy season. What happens when a flood washes away fields and homes ina village where you have just approved funds for an irrigation system? At the same time, funders often demand from grassroots groups an efficiency and quality in reporting that we rarely achieve ourselves.

Communities are not static. Projects descriptions and budgets can quickly become outdated: development in the raw rarely follows a timetable. The life of a peasant can change dramatically in the several months needed for bureaucratic approval. Earthquakes, disease, a coup in the capital, or simply a drop in the price of sorghum can disrupt carefully laid plans and change priorities over night. Even in the best of circumstances, it is difficult for those of us in the world of 'professional development' to remember that we have entered into a process of change that must be creative and inventive if it is to have a positive outcome. Better for our partners to make *their* own successes and failures than to acquiesce in our mistakes in order to meet *our* idea of success.

> ***"Development aid must be much more than a cheque to the needy. It must also be a flexible commitment to support what Third World people themselves feel they need and to accompany them down the uncertain road of political change."***

Projects should not be ends in themselves. They are also means to help challenge the economic and political structures which keep many in the Third World poor and powerless. For example, a community clinic can be a way of empowering people to take control over the forces that destroy health. But it can also be a small step toward confronting the local political and economic forces which cause the poverty that makes people and communities vulnerable to disease in the first place. This carries development into the realm of politics, a realm that tends to make some donors quite uncomfortable. But if we are to be more than technocrats and poverty bureaucrats, we must have the flexibility and insight to go beyond charity to a more profound definition of development that empowers the poor.

To do this, our support must be more than just a cheque. Western NGOs are, in fact, more dependent on raising funds than many of our Third World partners. Projects are the lifeblood of non-government organizations and their main reason for existence. In Canada alone this type of activity supports some 5000 workers doing project management, education and fundraising. If you take into account those employed by government aid bureaucracies and related institutions (universities, professional associations) you can more than double this figure.

Our partners *do* need financial support, but they need much more. They need international partners who will stand by them when their rights and even their lives are threatened by those whose wealth and power are endangered by demands for safe working conditions or land to grow food. Canadian agencies such as Inter Pares recently intervened on behalf of members of the Salvadoran agricultural co-operative movement who were rounded up by the police in 1986. We are also putting pressure on our own government who refuse to allow the political space for grassroots development.

The popular church has shown that genuine help for the poor means Christians must "accompany" the poor in their lives and in their struggle. This means taking responsibility for the consequences of "projects" which can often spark confrontation and sometimes violent repression of our Third World partners. We are there when assistance is safe and non-controversial. We should also be there when the road is dangerous, as it is now in the villages of El Salvador and Guatemala, in the shantytowns of Chile, in the war-torn Mozambique and Eritrea. This commitment to "accompany" will allow us to grapple with the problems of providing support to far away grassroots organizations across barriers of culture and politics, to say nothing of the barriers of our own ignorance.

Source: ***New Internationalist*, May, 1988.**

A Maize Miracle

by Colleen Lowe Morna

Provincial Governor Mudhomeni Chivende steps out of his sedan to an overwhelming welcome of cheers and adulation. For the past few days the Governor's visit is all that peasant farmers in the Zvimba communal lands have talked about.

Now, as they sit on the lawn and the Governor takes his seat of honour behind the wooden table with its clean, white cloth, the air is charged with expectation.

A man rises to open the meeting. He is the local chair of the National Farmers Association of Zimbabwe (NFAZ), which represents the country's peasant farmers.

"During droughts we are having to move our animals further to get water," he notes. "Yet we have always known that there is potential here for a dam." He points to a nearby depression in the landscape. "Toward this end, we have collected Z$400 (US$200). We are appealing to the Governor to take our plea to the Government and donors, so that with their help we can fulfil our wish."

Suddenly he breaks into song. "Let us plough to uplift Zimbabwe," his deep voice booms. "Plough to uplift Zimbabwe," the 100-odd farmers echo back in unison.

Moments like this encapsulate the drive and energy of Zimbabwe's communal farmers. They have offered a beacon of hope for Africa during the 1980s.

Elsewhere on the continent most governments have adopted policies skewed against agriculture and in favour of the politically vocal urban elite. Agricultural exports have declined, and food imports are increasing at seven per cent a year.

Neighbouring Zambia, for example, has perhaps three times the agricultural potential of Zimbabwe. But until recently it imported more food than it exported due to its concentration on copper mining.

Zimbabwe became independent in 1980, long after its neighbours, and it learned from their mistakes. It has prioritized agriculture, trying to maintain productivity among the 5,000 largely white commercial farmers and to increase production among the 850,000 peasant families.

Under the former government, communal farmers never delivered more than 80,000 tonnes to the Grain Marketing Board. That amount has since increased tenfold. Except in a drought year, Zimbabwe's small-scale farmers can now feed the nation, freeing commercial farmers to produce for export.

Stunning Success

This is impressive enough but peasant farmers do not only grow food. Today they also grow 55 per cent of Zimbabwe's cotton, 90 per cent of its sunflowers and 30 to 40 per cent of its groundnuts. Overall agriculture accounts for 45 per cent of Zimbabwe's exports, sustains half its industries and is the country's largest single employer. "If ever a government has supported agriculture and local initiative, it is the present one", comments the President of the NFAZ, Robinson Gapare.

As Africa enters the 1990s, Zimbabwe's agricultural success is attracting increasing attention. Under Ian Smith's former white minority government, peasant farmers were cramped into the worst land. But the present government aims to buy unproductively used "white" land and settle peasant farmers there. One-third of the 165,000 families originally targeted for resettlement have been moved. More will probably follow during this, Zimbabwe's tenth year of independence.

With a population growth rate of almost four per cent a year, however, resettlement is only one answer to Zimbabwe's problems. "Of course we want land in the most productive areas," says Gapare. "But also training and other forms of support can make unproductive land productive."

Zimbabwe's major departure from its neighbours - and chief incentive to its farmers - has been a consistent pricing policy. While food subsidies to urban consumers were progressively cut between 1982 and 1984, the price of maize, Zimbabwe's staple food, more than doubled over the same period. The price subsequently remained flat for three years because of a huge stockpile and low prices on the international market. But prices have since been readjusted to about Z$50 (US$25) per tonne, which enables farmers to make a decent profit.

Just as important as the pricing policy has been the increase of credit. Under the former government - as in many African countries today - most peasant farmers couldn't borrow money because they didn't have collateral. Now, although most loans still go to commercial farmers, lending to peasant farmers has shot up from Z$2.5 million in 1979/80 to the present level of Z$30 million annually.

"The main change," says the general manager of the Agricultural Corporation which controls most loans, "was not to insist on collateral but to give loans on the basis of viability of the program."

There has been another big legal change - to the position of women. In the past women were regarded as minors and could only get credit through their husbands. Today all Zimbabweans become majors at the age of 18 and women can get loans as long as they present a viable project, live on the farm and have a good knowledge of farming.

Mavis Mukwauri is one Zvimba farmer who has benefited. She, like many African women, does the farming while her husband works in town. He is a freelance painter who can't get work during the rainy season - precisely when she needs money to buy agricultural materials.

In 1986, Mukwauri suggested to her husband that they take out a loan. "He said to me: 'Do whatever you can do; you are the farmer'.". So she borrowed enough money to buy materials for four acres of land. That season she reaped 96 bags of maize, compared to her previous 20. Over the last two years she has increased her coverage to six acres and now averages 120 bags of maize.

Improved extension services or backup for peasant farmers have also been vital in Zimbabwe's agricultural revolution. Before independence such services were split in two, along racial lines, with most going to white commercial farmers. Since independence the services have been amalgamated and their budget tripled to 30 million Zimbabwe dollars, or 20 per cent of agriculture's total budget.

The Zimbabwean government has realized that every part of the agricultural process needed improving, from borrowing money right through to transporting the grain to market - a total package. Thus agricultural training facilities have also expanded since 1980: despite the growth in population over the period the ratio of agricultural demonstrators to farmers has been reduced by 1:1000 to 1: 850. And they are making a special effort to target women farmers, who have traditionally been ignored.

"In the old days it was very difficult for me to talk to women farmers, because the men would say 'look, he's trying to steal my wife'," says one agricultural demonstrator. "Now since the Government says we are all equal, it is much easier."

One farmer who has learned a lot from the demonstrator is Ebba Chirumanza. "I did not understand the benefits of winter ploughing, or which type of fertilizer to use for my soil, or how to grow cash crops like cotton," she says. But for the demonstrator "I would not know how to mix pesticides easily myself because I can't read the labels."

A Better Network

Farmers have also been helped by the improved marketing infrastructure. Elsewhere in Africa a major impediment to commercial farming has been the deterioration of roads and railways due to budget cuts over the decade.

Zimbabwe fortunately inherited a relatively well-developed network, complemented by an efficient Grain Marketing Board. Before independence all of these facilities were geared to serving the country's white farmers. But since 1980 great efforts have been made to re-orient the facilities. Secondary and feeder roads have been built into rural areas. The number of Grain Marketing Board depots has been increased from 43 to 66 - and all the new ones are located in peasant farming districts. Eventually no small farmer will be further than 45 kilometres away from a marketing facility.

But all these efforts mean nothing if the farmers themselves do not take advantage of them. Above the mantlepiece in Dan Mutsoto's lounge a framed certificate with the National Resource Board logo takes pride of place. In fine print the certificate which bears his name makes commendation of "his exemplary activities in water management and viable land husbandry".

That is the secret of its remarkable Zimbabwean peasant farmer's success. For his stony five-acre plot of land in the Chikukwa area of south-east Zimbabwe is hardly a farmer's dream. Last year the proceeds from this rough piece of ground fed Mutsoto's whole family of ten and brought in nearly Z$1,500 in profit - almost three times the country's per capita income. "I try to use every inch of land and use it properly," says the middle-aged farmer, flashing a broad grin.

Initially, like most peasant farmers in Zimbabwe, Mutsoto only grew maize. But when he discovered that he could make three times the amount by growing beans, Mutsoto shifted tactics. For the last two seasons he has primarily been growing beans with just enough maize scattered in-between to feed his family.

On the other two acres of land Mutsoto is experimenting with coffee, an increasingly popular crop with peasant farmers in the mountainous regions of the country. Before the winter, Mutsoto is setting up his own irrigation scheme for the crop, using water from a mountain stream. And to capitalize on this investment, he has also decided to put in a crop of winter wheat between the coffee bushes.

Meanwhile, on the slope adjoining the farm, Mutsoto has planted 4,000 trees because he has noticed that "my wifeis having to go further and further for firewood." Not to waste any opportunity, Mutsoto has also set up beehives among the trees. "Next time you come," says the amiable farmer as he serves out large chunks of maize bread, "there will be honey to go with the meal."

Source: *New Internationalist*, June, 1990.

Defying the Drought

by Colleen Lowe Morna

Matama Maphane is an elderly widow who cares for her five grandchildren in a small village in Botswana. She is also a farmer, though she is not strong enough to tend more than one acre of land, which yielded less than one bag of grain a year during the drought between 1981 and 1987 and has only yielded slightly more in the last three seasons.

Matama survives by helping to build homes for teachers as part of the Government's drought-relief program. This provides her with money to buy extra food. Without it, she says, she would have become an urban refugee; her grandchildren would probably not have survived. The vast, semi-arid country Matama lives in seldom produces half its food requirements - even in a good year. Yet it has won high praise as one of the few African countries to have won freedom from famine. Its achievement lies not so much in its agricultural performance, but in handling the worst drought in the country's history in a way that made it possible for people like Matama to survive.

Thanks to a drought-relief program and an early-warning system which ensured that food was distributed well, not a single person in Botswana died of starvation - and this at a time when some African countries were suffering massive famines. The country emerged from the drought with less malnutrition than before. Suddenly it seemed possible that is could become the first country on the continent to end hunger.

It was the discovery of diamonds in the desert which made this possible. Throughout the 1980s Botswana's economy had the fastest growth rate in Africa - indeed one of the fastest in the world. And today, while most African countries face vast debts and foreign-currency shortages. Botswana has enough money stashed in its central bank for three years' worth of food imports.

But having the means to import and distribute food is no guarantee that a country will feed its people: in mineral-rich Zaire, leaders have salted away resources while their people have continued to go hungry.

Botswana, however, is one of a handful of African countries to have enjoyed democratic government ever since its independence in 1966. Although the ruling Botswana Congress Party has yet to be ousted, it has gone faithfully to the polls every five years. And since mostpeople in Botswana live in rural areas, drought is a serious political issue. The ruling party could never have stayed in power without taking the battle against hunger seriously.

The drought-relief program had five main prongs. First, all vulnerable groups in rural areas - such as children under five and pregnant women - received supplementary feeding. Second, an extra 60,000 jobs were created in rural areas, equivalent to the number lost in the drought. Third, a special fund helped cattle owners buy fodder and vaccinations, and bought up ailing cattle to reduce pressure on pastures. Fourth, poor arable farmers were given a huge discount on draft power, a simple plough and fencing. Fifth, farmers were paid to plough more land - and then to de-stump and plant it.

This program did not come cheap, but Botswana has reaped huge benefits. While most drought-ridden African countries have seen increasing child deaths, Botswana's infant mortality rate has plunged to 72 per thousand - the lowest in sub-Saharan Africa.

More rain over the past three seasons has enabled Botswana to produce on average half its own food needs, compared with only 10 per cent during the drought years. The Government has scaled down agricultural subsidies every year since the last drought in order not to create dependency; and today only the sick and needy receive supplementary feeding. Thoughts are turning to how agriculture might support the country's one million people in the long term.

The key to the future may lie with small farmers like Makani and Baratani Majaya. Before 1972 Makani, like many Botswana men, worked in the mines of South Africa. But, as unemployment mounted there, he was made redundant and returned home.

"While I was working in the mines, I had no time for the family plot." Makani recalls. "It was a tired piece of land. But I decided to see if we could improve the soil."

Initially the Majayas tried chemical fertilizers but these damaged the soil. So they experimented with manure until they found a mix that worked - and ploughed in a way that took best advantage of the rains.

As a result the Majayas have grown enough food even during the drought years. In the last three years they have produced enough of a surplus to grow vegetables for theFrancistown market. Coupled with the Government's far-sightedness, innovations like theirs give Botswana hope.

Source: *New Internationalist*, March, 1992.

Philippines:

Successful Bio-Intensive Gardening Project

The collapse of the Philippines sugar industry, induced by world prices that plummeted from 15.3 cents/kg in 1980 to 2 cents four years later, dealt a vicious blow to the 200,000 sugar cane workers and their families in the Negros Occidental province. The children were especially hard hit.

Consequently, the inability to sustain themselves resulted in a large number of deaths attributed to malnutrition and related causes. It was estimated that in 1985 between 200,000 and 500,000 people suffered from hunger and malnutrition and, of those, at least 85,000 were children. Therefore, the survival and well-being of parents and children became dependent on environmentally-sound and sustainable efforts, such as those proposed by the bio-intensive gardening project.

Bio-intensive gardening refers to an agricultural technique being tested by the International Institute of Rural Reconstruction (IIRR) that maximizes yields, protects soil and diversifies land use without the aid of fertilizers or pesticides. A typical garden includes roots, legumes, leaf and fruit crops of several varieties which are planted very close together, require different nutrients, vary in root level and reach maturity at different times. Plants that act as natural insect repellents are interspersed with the crops.

Since the project began in 1986 more than 28,000backyard gardens have been planted. A typical garden of 18.58 km^2 is designed to provide for 30 percent of a family's needs, 60 percent of Vitamin A requirement and 100 percent of Vitamin C and iron requirements.

To promote bio-intensive gardening, workers began by combing the country to collect seeds of 170 plant varieties. They then distributed more than 33,000 seed kits to Negros villagers for cultivation.

Local training efforts helped the rapid spread of the program. Reports show that 8,000 Negros islanders were instructed in bio-intensive gardening, and teachers who learned the technique set up demonstration gardens in schoolyards.

School children actively participated in the project by planting and taking care of the gardens in the school yard. The bio-intensive gardening project has proved highly successful in combatting hunger and malnutrition among unemployed sugar workers and their families in the Negros Occidental province of the Philippines.

Growing nutritious food is just one of the goals of the project. Promoting environmental education and contributing to the community's self-reliance are others.

Similar projects are currently underway in Thailand, India, Kenya and Guatemala.

Source: UNICEF Canada.

DEVELOPMENT

Our Own Recipe

The International Monetary Fund has taught the Third World some bitter lessons about the costs of depending on quick-fix foreign loans to underwrite development. The price of dependency is usually paid by those who can afford it least. For these peasants and shantytown dwellers a secure future means standing on their own two feet.

It's eleven thirty - time to start serving the mid-day meal at the *February 10 Comedor* in the San Martin de Porres section of Lima, Peru. A few women, children in tow, are starting to make their way up a long flight of stairs to a large bare room. Inside, three other women have just finished cooking. They scoop the day's meal of chicken soup, beans and rice from huge metal cook pots into smaller pots and little plastic pails. The women who have just arrived joke and gossip a bit with the cooks, then they pick up containers of food and head down the stairs for home.

"Comedor" means dining room in Spanish, but the *February 10 Comedor* - like most of the other 600 odd comedores in Lima - is really a co-operative kitchen. Its 21 current members buy food as a group and take turns cooking the day's meals in the group's kitchen. Tomorrow most of today's cooks will come by just to pick up their own food. There is no room to eat in the comedor, just enough to hold three kerosene stoves and two long unpainted wooden tables crowded with plastic colanders, knives, cutting boards and pots.

For Angela Navarro participation in the cooperative kitchen is just a matter of common sense. "I have three kids and my husband earns minimum wage - 40 intis - doing temporary jobs. That's when he can find a job. His pay doesn't stretch far enough to feed us." Right now the comedor charges three and a half intis per portion. Angela says if she tried to buy all of the ingredients to feed her family a similar meal on Sunday, the day the comedor is closed, it would cost her four times as much.

The community kitchen movement dates back to the late 1970s when Lima's working class districts were reeling under surging inflation and unemployment fuelled by a series of factory closures. Health studies at the time revealed an alarming rise in malnutrition-related tuberculosis.

Necessity became the parent of invention. The first comedores grew up in the San Augustino parish and were inspired and nurtured by the local church. The movement caught on and spread like wildfire across the city.

From the beginning it was the women who played the leading role, gaining daily in self-confidence and organizing ability. Some say the idea of the comedores grew from the tradition of the 'ollas comunes' (collectivepots) that many Peruvian unions used to sustain their members during a strike. There too it was the women who took the initiative.

The economic crisis of the late seventies did not disappear. According to Lima community organizer Catalina Salazar: "Before it was a question of trying to provide better, cheaper food. But now, the economic situation has gotten so much worse that the comedores are simply a means of survival."

On the surface, the comodores are an exercise in popular self-reliance by the poor women of Lima's shantytowns. Without them nutritional levels in city slums would have plummeted. Yet there are real limits to how self-reliant the comodores can be. For one thing, they have little control over rapidly escalating food prices. At *February 10*, menu prices do not cover costs. Meat, for example, is just too expensive. The comodores are faced with the unpalatable choice of cutting quality or raising prices - which would effectively cut off the poorest families in the community.

Many of the comedores in the poorest communities are forced to rely on food donations in order to keep meals on the stove. Most also depend on basic food stuffs from FOVIDA, a non-profit Lima agency that buys in bulk and sells staples like fish and beans at subsidized prices. These programs are heavily underwritten by outside agencies like France's Comité Catholique Contre la Faim. But as the economy worsens and limited outside funds dry up, the comedores movement is looking desperately for other solutions. For some, this may be income-generating projects in the local community. For others, it means building direct links between farmers and poor consumers to cut out the largeportion of food costs that line the pockets of merchant traders and stores.

The most optimistic development is the formation of an association of Lima comedores to pressure the government for a change in priorities. Peru itself is highly dependent on expensive food imports; nearly 90 per cent of the wheat and much of the milk comes from abroad.

It's a big step for the comedores to start overhauling Peru's food projection and distribution system. But that is exactly what they are trying to do. According to Catalina Salazar, "Before we talked about problems of members who came late, or didn't work their shifts or didn't pay. Now we realize it's the food situation in the whole country that's important. Why should Peru keep on producing cotton and flowers for export when we need food?"

The limits of self-reliance for community kitchens have led the women of working class Lima to question the costs of limited self-reliance in the Peruvian economy as a whole. A certain level of national self-sufficiency is needed to complement self-reliance at the local level. Without it, the rights and needs of poor people will always take second place to the land owner's need for a second car, the army's need for new tanks, the politician's need for publicity or the International Monetary Fund's demands for fiscal restraint.

Freedom from the pressures and demands of outsiders enables grassroots groups to define development in their own terms. By supplementing outside aid with local resources and skills, organizations have a better chance of sustaining themselves in the long-run.

The struggle for a self-reliant development path is never an easy one. Absolute self-reliance may not be possible or even desirable. However basic control over one's own resources and decisions is a prerequisite for any healthy, democratic development.

It's a long way from Lima's crowded shantytowns to the barren hills of northern Eritrea, but here the value of doing it for yourself is a hard-earned lesson. In this part of Africa, self-reliance is not a distant goal but a tactical necessity in the fight for independence.

Through the Eritrean People's Liberation Front (EPLF), the Eritreans have been fighting the Ethiopian occupation of their country for decades. They lack any superpower angel who is willing to bankroll their struggle. As a result, they have one of the most impressive records of self-reliance in the Third World today.

The EPLF has built an excellent network of village clinics and a preventive health care program. They produce dozens of drugs (more than most independent African countries) to deal with diseases like malaria and dysentery. They have even developed their own field microscope as part of their health program.

There are extensive agricultural development systems and road networks in some of the most difficult terrain in Africa. They produce basic goods from rubbersandals to sanitary napkins. They produce their own school books in several languages. And their capacity to fix any kind of broken machinery from a Mercedes truck engine to a wrist watch is truly impressive.

The Eritreans do all this in rural workshops and clinics dug into hillsides or camouflaged from the aim because of the constant threat of bombardment by Ethiopian MIG fighter planes.

Simon Bibby, field staff for the development agency Euro-Action Accord, has extensive experience in Africa. But he was amazed by his first trip into remote Sahel province in EPLF-controlled Eritrea. "In many parts of Africa things don't work despite ideal conditions and lots of resources. Here things work despite some of the most difficult conditions I've ever seen."

Commitment mixed with necessity has made the Eritreans a model of self-reliant development. But poor soil, unreliable rainfall and the disruptive effects of the world's longest war has often left the EPLF dependent on outside relief to keep the rural population alive. When peace comes, the Eritreans believe their ability to do things for themselves will stand them in good stead as an independent nation.

In both Eritrea and Peru pragmatic self-reliance is the key to survival. Getting food on the table is the immediate goal, and that may call for some outside assistance. But both organizations have seen the drawbacks on relying on the good will of private and government donors. The rug can quickly be pulled out from under them, or their activities may be deemed too "political" to warrant funding. There seems to be a good rule of thumb: take help if needed, but always try to work towards a time where it won't be needed any more.

Source: ***New Internationalist*, May, 1988.**

Learning to Grow

Drought was killing the cattle and the Maasai children were starving. Their mothers had to do something. But what? Kenyan writer Rebeka Njau found out.

Kipiku Kuyan and the other Maasai women suffered terribly when drought struck Kenya during the early 1980s. Wells and streams dried up. Cows and goat roamed the plains devouring any leaves available. Soon the hungry animals had eaten everything. One by one they started to die.

Kipiku and her family trekked miles seeking water and green pasture around the streams for their few remaining cows and goats. But everywhere was the same. Intensive grazing had left the land bare and uninhabitable. Even the borehole on the nearby Olkinos Group Ranch was dry.

Life was grim for the Maasai, who depended on cattle for food. Their children were riddled with skin ailments, sick with diarrhoea and stick-legged from malnutrition. Government and voluntary organizations made frantic efforts to supply them with food.

It was a humiliating experience. But the women suffered most. It was they who endured the children's cries of hunger; they who spent sleepless nights wondering where the next meal would be found; they who plodded along the banks of dry riverbeds scooping out water from underneath sand.

Kipiku had to do something; cattle could no longer provide their basic food. She recalled a Maasai woman who had started a small *shamba* or homestead along the Olkinos stream and seemed able to feed her children. The woman, Lois Nkurne, possessed two years' secondary education and had previously worked as a teacher. She belonged to an organization which promoted development among women in the rural areas called Women's Development or *Maendeleo ya Wanawake*.

Kipiku took some friends to pay Lois a visit. She wanted to learn how this woman had improved her family's quality of life.

Lois advised the women to start a self-help group which would produce food and generate income. They did so, forming the 70-strong Olkinos Women's Group.

They started growing food, working secretly without consulting their men. "We did not let them know what we were doing until we were sure of success," says Kipiku.

Cultivation was new to the women. But Lois and the government extension officers advised them, and that season they harvested a reasonable crop of cabbage, onion, tomatoes and a green vegetable called *sukuma wiki*.

Next the Group learned how to irrigate the land. Then they planted beans, potatoes and pawpaws. When the vegetables had sprouted, the women proudly took them along to show the Olkinos Group Ranch Committee what they had achieved. To their surprise the Committee gave them more land to cultivate.

One major difficulty has been irrigation. But the women have started a handicraft co-operative to raise money for irrigation pipes. They make beadwork and leather goods to sell at local and tourist markets.

Today their men treat them differently. "The men value women now, because of their knowledge, effort and initiative," says Kipiku.

The women have changed too. Before joining the Group they used to drink alcohol, especially a local brew called *busaa*. There were constant quarrels when both husband and wife drank. Today the women no longer drink - and there are fewer quarrels.

Various voluntary organizations have supported the Group with ideas, materials and sometimes small grants.

Last year Kipiku was asked to attend two seminars on leadership training where she met many rural women from all over Kenya. They talked about different ways they had solved their problems. It gave Kipiku ideas that she and other women might try. "They gave me courage," she says.

Because Kipiku cannot read or write, she has to remember everything that she has learned so that she could pass it on to other women. But she did so conscientiously and has united the Group by her efforts, which have shown that illiterate women, living in traditional societies, can transform their lives through sheer hard work and enquiring minds.

Source: ***New Internationalist*, June, 1990.**

Taking Action: How to Help

1. Many people are motivated by humanitarianism. The desire to help others is admirable and should be encouraged. However, it is worthwhile to research various aid organizations and examine their project plans before pledging your support or giving your money. Here are some questions you should consider:

    - Will the project or plan create greater equality or simply benefit those who are already wealthy?
    - Will your money aid just one individual or will it be used to help a whole community?
    - Whose idea is the project?
    - How dedicated are the organizers to fulfilling the project's goals?
    - Will the project continue after the money stops?
    - Does the project attempt to make some fundamental changes to the way people live or is it designed to be a temporary "fix-it"?

    If you are satisfied that the organization meets criteria which encourages sustained development, respects the dignity of the people involved, uses funds in a responsible manner, does not require continuous inputs of money and sophisticated technology, and increases the standard of living of the poorest people, then consider involving yourself in the organization.

2. Consider volunteering your skills and services in Third World development projects sponsored by respected organizations.

3. Become involved in community-based development projects that are close to home.

Investing in Women Will Be the Key to the Future

Slower population growth in developing countries and economic progress without irreversible damage to the environment will depend on investment in women, including health care, family planning services, education, and better-paid employment outside the home, according to the 1989 State of World Population Report, by Dr. Nafis Sadik, Executive Director of the United Nations Population Fund (UNFPA).

In many countries, women have few choices apart from marriage and children. They tend to have large families because that is expected of them, says the Report. At the same time, they are responsible for food, fuel and water. They spend many hours in productive but unpaid and unrecognized labour. They also take an important but equally unrecognized part in the money economy. This 'invisible' work is as important as the visible part of what women do, the Report states.

The Report says that the results of ignoring the needs of women include: uncontrolled population growth, high infant and child mortality, a weakened economy, ineffective agriculture, a deteriorating environment, a divided society and a poorer quality of life for all.

Currently 5.2 billion, world population will increase by over 90 million each year until the end of the century. All but six million of each year's increase will live in developing countries, says the Report. The population at the end of this century will be about 6.25 billion; about 8.5 billion by 2025. It may stop growing at 10 billion, about double its present size, perhaps a century from now.

To secure the projected drop in fertility, the number of women using family planning will have to rise to 730 million (58 percent) in 2000 and finally to 1.2 billion (71 per cent which is the present level in industrial countries) by 2025. In sub-Saharan Africa this would mean a ten-fold increase in family planning users by 2025.

If this does not happen, population will continue to increase, by larger numbers and for longer. The eventual total could be as high as 14 billion, the Report says:

> "These figures alone, and their implications for the global future, should be enough to make it clear that the population crisis is a matter of action now, not next century. By then it will be too late."

The Report argues that when children cease to be the major source of women's status, women have smaller families. The most effective route to smaller families is to provide women with the means of social and economic self-determination: full rights in the familyand society, access to income and career development, education and health care, and a real say in the decisions that affect their lives - of which one of the most important is family size.

The Report calls for increased investment in women by governments. This includes health care and family planning, education, granting women equal access to land, to credit, to rewarding employment - as well as establishing their personal and political rights.

"Making the necessary changes means recognizing women not only as wives and mothers, but as vital and valuable members of society. It means that women themselves must take power in their own hands to shape the direction of their lives and the development of their communities. It means rethinking development plans from the start so that women's abilities, rights and needs are taken into account at every stage - so that women's status and

security is derived from their entire contribution to society, rather than only from child-bearing," says the report.

"The extent to which women are free to make decisions affecting their lives may be the key to the future not only of the poor countries but of the richer ones too."

The Report makes a number of commendations for action to governments, international and non-governmental organizations. Among them are:

- Review the legal system to remove barriers to women's full participation in society and the family on an equal basis with men, and eliminate legal basis for discrimination.
- Educate both men and women at all levels, starting in the school system, to accept the principle that women and men are equal in value and have equal rights in society and the family.
- Promote women's access to decision-making and leadership positions in government and private sector and ensure women's involvement in design and implementation of programs affecting women.
- Make family planning a development priority, ranked alongside major economic investments, and with an allocation of not less that one per cent of GNP in the countries concerned.
- Establish and enforce laws of equal pay for work of equal value and repeal all laws and practices preventing or restricting women from owning and administering productive resources.

The Report also lists a number of specific goals for the year 2000, including:

- Extend family planning services to 500 million women.
- Increase international assistance for family planning programs from $0.5 billion to $2.5 billion per year.
- Reduce maternal mortality by 50 per cent.
- Reduce infant mortality to 50 per 1000.
- Expand girls' enrollment in primary school to at least 75 per cent. In countries where girls' enrollment is particularly low, ensure tht the ratio of girls to boys in primary school is at least 4:5.
- Expand girls' enrollment in secondary school to at least 60 per cent by the year 2000. In countries where girls' enrollment is particularly low, ensure that the ratio of girls to boys in secondary school is at least 3:5.
- Increase women's literacy so that at least 70 percent are able to read and write.

"Investing in women is not a panacea. It will not put an end to poverty, remedy the gross inequalities between people and countries, slow the rate of population growth, rescue the environment, or guarantee peace. But it will make a critical contribution towards all those ends. It will have an immediate effect on some of the most vulnerable of the world's population. And it will help create the basis for future generation to make better use of both resources and opportunities," the Report concludes.

Source: "UNFPA State of the World Report", *UNFPA Population News*, 1989.

The Brandt Report: Recommendations

• •

The main argument of the Brandt Report is that the whole world would be better off if the countries of the South were richer and thus more able to trade with the North. This would stimulate industry in the North, create economic growth and reduce unemployment - a problem shared by many industrialised countries. There are a number of things which can be done to help the South become richer.

Brandt Report recommends that the following changes be made:

1) TRADE
Prices of Third World commodities (like coffee, tea, rubber) should be stabilised and made fairer. Manufactured goods from the South should not have trade barriers put on them.

2) MULTINATIONAL COMPANIES
The way these companies work should be more closely controlled. Codes of conduct need to be agreed by the governments of North and South to stop transfer pricing and improve the conditions of people working for companies.

3) MONEY
Third World governments should have more say in the World Bank and International Monetary Fund. (They are at present controlled by Western countries from the North).

4) AID
Aid should be increased to the South, especially to help with the problem of debt repayment.

5) OIL
There should not be sudden changes in the world price of oil. Support needs to be given to look for more oil in the Third World.

6) DISARMAMENT
More resources should be channelled away from arms production and into peaceful needs.

7) HUNGER
Food production should be increased in the South to help abolish hunger and malnutrition.

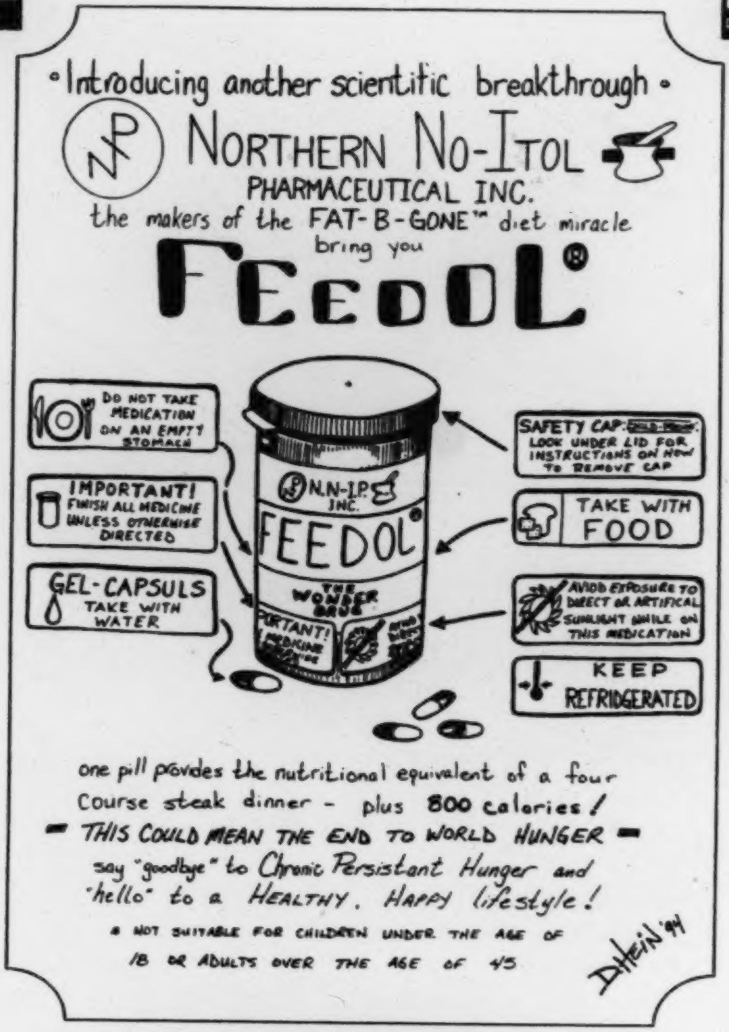
8) THE POOREST COUNTRIES
There should be an emergency program of aid to help the world's poorest countries. This should cover basic needs like health care and agricultural development.

9) MIGRANT WORKERS & REFUGEES
Governments should agree to give fair treatment to migrant workers. Refugees need aid for resettlement and legal help.

Source: *Teaching Development Issues Section 2: Colonialism*, Development Education Project, 1986.

FUTURE

DEVELOPMENT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SAFETY CAP: LOOK UNDER LID FOR INSTRUCTIONS ON HOW TO REMOVE CAP
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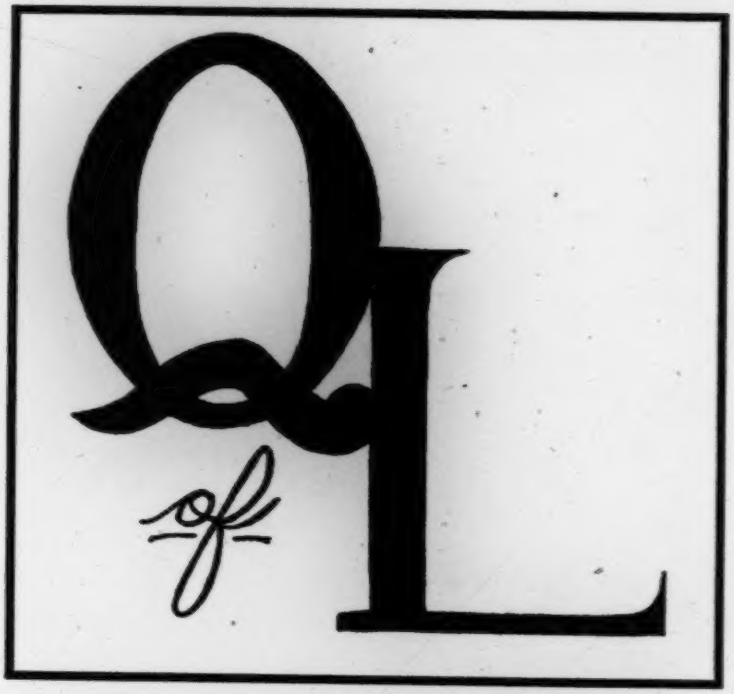
AVIOD EXPOSURE TO DIRECT OR ARTIFICAL SUNLIGHT WHILE ON THIS MEDICATION
KEEP REFRIDGERATED
one pill provides the nutritional equivalent of a four Course steak dinner - plus 800 calories!
- THIS COULD MEAN THE END TO WORLD HUNGER -
say "goodbye" to Chronic Persistant Hunger and "hello" to a HEALTHY, HAPPY lifestyle!
* NOT SUITABLE FOR CHILDREN UNDER THE AGE OF 18 OR ADULTS OVER THE AGE OF 45
D HEIN '94

Questions for Discussion

1. Study the cartoon above. What is your interpretation of its meaning.
2. We, in the North, often think that technology can solve problems. How does this cartoon suggest that this may not be true?
3. If hunger is a problem, how can it be reduced or eliminated without using technological fixes?

Quality of Life



It is the very absence of equitability that jeopardizes the social order of today.

- Douglas Roche

Quality of Life
Table of Contents

Quality of Life: Background, Issues and Questions (for teachers and advanced students) 225

Peace and Security

Peace and Security: Background, Issues and Questions (for teachers and advanced students) 229

Awareness

activities

Walk a Mile in My Shoes (20/23) 231
Refugee Research Assignment (20/23) 234

readings

Peacekeeping in the Guatemalan Jungle (20/23) 237

Understanding: Aspects of Militarism

Focus on the World

readings

Major Armed Conflicts in 1994 (20/23) 238
Guns, Idiots, Screams (20) 240

Focus on Canada

readings

Defense and Security - The Changing Priority (20/23) 242
Defending Canada (20) 244
Redefining the Role of the Military (20) 248

Action

activity/reading

12 Skills of Conflict Resolution (20/23) 252

Human Rights

Human Rights: Background, Issues and Questions (for teachers and advanced students) 255

Awareness

activities

Discrimadot (20/23) 257
Rights Auction (20/23) 258

Understanding

readings

United Nations Declaration of Human Rights In Plain English (20/23) 261
The Right to An Open Future (20/23) 263
"War" Waged on Latin American Street Kids (20/23) 264
Victims of Rescue (20/23) 266
Trading Rights (20/23) 268
The Gospel of Hate (20/23) 270

Action

reading

Set Me Free: How to Help Children (20/23) 272

Environment

Environment: Background, Issues and Questions (for teachers and advanced students) 277

Awareness

readings

If the Earth Were Only a Few Feet in Diameter (20/23) 280
Thoughts from the Skies Above on Our Planet (20/23) 281
Spaceship Earth (20/23) 282

Understanding

readings

Nowhere to Hide (20/23) 283
We're All In This Together (20/23) 285
The Importance of Biodiversity (20) 287

Action

readings

There's Money in Muck (20/23) 292
Cities in Nature (20/23) 293

activity

The World is Going Up in Smoke 295

Quality of Life

And then all that has divided us will merge. And then compassion will be wedded to power. And then the greed of some will give way to the needs of many. And then we will live in harmony with each other on earth.

- Judy Chicago

As people scramble to get what they believe is their share of the earth's diminishing resources, issues surrounding the concept of quality of life surface. People feel pressure because they perceive that resources are shrinking while population increases and the environment deteriorates. The increasing conflicts that result are linked to human rights violations, growing numbers of refugees fleeing war and famine-ravaged homes, and serious environmental calamities. This theme asks you to consider how the way we live contributes to these situations. It also offers actions that we can take to lessen the harm caused by these problems.

What is "Quality of Life"?

What makes life worthwhile? How do we live? How should we live? Should everyone expect a reasonable quality of life? What constitutes this? How can it come about? Exploring these questions should begin to shed light on the meaning of the term quality of life. The term is broad and can be interpreted in many ways. Some people think of quality of life simply as a reflection of material well-being measured by standard of living indicators such as per capita income. They assume owning and accumulating "things" will bring happiness and fulfillment. Quality of life is much more than this, however. While a degree of material wealth is important, non-economic criteria must be considered too.

Human Needs: So what else makes life worthwhile?

People have fundamental needs. The following list provides a starting point. People need to feel a sense of:

- *security* - living without the fear that life will be snuffed out by forces beyond one's control
- *welfare* - access to the material necessities (food, shelter, and clothing) that are considered to be adequate in one's own society
- *equity* - being treated in a fair and just manner
- *achievement* - contributing successfully to the goals of one's society and being appreciated for those efforts
- *participation* -influencing personal and societal goals

- ***cultural identity*** - maintaining and experiencing traditions of one's group
- ***well-being*** - feeling valued, appreciated, and loved
- ***spirituality*** - finding comfort and security in a belief that something beyond the material world exists and gives life meaning

Aspects of life which satisfy these and other needs combine to determine quality of life. What needs would you add to this list?

This theme chapter focuses on three specific topics. Each topic poses issues and questions relating to quality of life. The topics areas are peace and security, human rights and the environment. The chapter closes with several readings which demonstrate the interconnections of these topics.

Making Connections

The Quality of Life theme challenges us to think about our own basic values and beliefs. It forces us to question our assumptions about what it means to live as a human on this planet. These three topics provide a beginning for further investigations and questions. Study them and return to these interrelated issues and questions:

1. Should the Amazon Indians be free to develop designated areas of the rainforest in any way they choose, even if this means mining, logging, and burning?

2. Draw a web illustrating of the multiple effects of war on the environment. Select a case study such as the Vietnam War or the Gulf War to find specific examples.

3. Find articles, stories, newspaper articles, and quotes which link issues of war and conflict, human rights violations, and environmental degradation. What are the common denominators?

4. Study the findings and recommendations of the UN Conference in Cairo on Population and Development (1994). What issues emerged? Create a role play which illustrates the many points of view on the issue of population that emerged at the conference. How can "over-population" be understood to occur as a result of poverty and not as its cause?

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Peace & Security

There is no way to peace,
peace is the way.
- A.J. Muste

Peace and Security

Looking at the Earth from afar you realize it is too small for conflict and just big enough for cooperation.
- Yuri Gagarin, first human in space

What does it mean to feel secure? Individuals value the feeling of being safe and living free from fear. When security is present personal peace prevails; however, when security is absent anxiety and tension results. These feelings can become the catalyst for conflict.

Militarization

All nations concern themselves with maintaining security. They feel insecure when their autonomy (independence or sovereignty), resources or territory, or even their "way of life" is threatened. For nations, a common reaction to the feeling of insecurity is to *militarize*. The assumption that conflicts can be resolved by responding with violence is usually taken for granted. Militarization occurs when nations build "defenses" by seeking alliances, maintaining armed forces, planning military strategies, and/or implementing compulsory military service. Governments buy sophisticated weapons to arm themselves against "enemies" of the state. In doing so a sense of security is thought to have been achieved. But has it really?

The belief that "being on-guard" will deter potential enemies or protect citizens in the event of an attack justifies costly military expenditures. Six percent of the global GNP is spent on arms, an average of approximately $150 per person (Kniep, 1987 p.69). Since the end of World War II, despite the written commitments and declarations of peace, hundreds of wars have and are being waged. In fact, the number of armed conflicts is on the rise. A central question for exploration in this topic addresses the assumption that military preparedness can ultimately solve problems and lead to a more peaceful world.

End of the Cold War: A Case Study

While most people applauded the fall of the Berlin Wall in 1989 because it symbolized the end of the Cold War, the benefits of the much hoped for peace have not yet been fully realized. The threat of nuclear war between the Superpowers has been virtually eliminated. However, the possibility of nuclear war by accident has not been. Repercussions from the fall of the Soviet empire are still unfolding. Questions concerning ownership and dismantling of nuclear weapons are still unresolved and the number of radical paramilitary movements is on the rise. Financial recovery is slow and economic disparities within former republics are increasingly apparent. Many of the people of the CIS (former Soviet Union) are even questioning the wisdom of abandoning the economic security of a state-controlled economy. Some are even re-electing former communist politicians.

As people of the former Soviet Union scramble to adjust to the new order, ripple effects are also felt on the world community. Other communist regimes such as Cuba, North Korea, and Vietnam are also affected by its breakup. They have lost markets, sources of capital, and trading partners. Aid dollars for countries of the South have diminished as funds are redirected to former East-bloc states. African states such as Somalia, once tied to the Superpowers and valued for their strategic importance, are no longer supported. Somalia, having been abandoned by the Superpowers, continues to struggle to establish a viable government and compete globally while attempting to overcome internal war and desperate famine conditions. Conflicts in former Yugoslavia provide yet another example of a nation struggling to settle ethnic tensions which began centuries ago. The USA, having "won" the Cold War now faces difficult choices about its role and responsibility as a world leader.

The repercussions of the end of the Cold War are not all negative. Devastation by nuclear war does seem less imminent, relations between East and West are clearly more friendly, and political independence has been restored to some former republics and all satellite countries. Change to a new order is not easy. Now is the time to re-evaluate the need for massive weapons of destruction. Finding alternative ways to achieve national security with less reliance on the use of force is the challenge of our time.

Peace and Security: What are the issues and questions?

1. In thinking about issues relating to war and conflict it is important to consider the roots of violence. Start by trying to understand the structures and patterns that determine how people relate to each other. Who holds power? Is that power shared? Who owns resources? How is income shared? Would the world become more peaceful if power and wealth were shared more equally? When you study specific violent or warlike situations begin by asking these questions.

2. If violence stems from a sense of unfairness or injustice how can the situations be altered so that these conditions are less likely to occur? What role could you realistically take in making this happen? Finally,is violence ever justified?

3. What alternatives to violent responses can be used to bring about a more peaceful world? Become familiar with **conflict resolution techniques** and begin to practice these in your daily life.

4. Do further research on the effects of the ending of the Cold War. In what way has quality of life been affected by this event? Who is better off? Who is worse off? Are people more or less secure politically and economically? How has culture been affected? Do the people most affected have more control over their own lives? How has this change affected world trade and political bodies?

5. Consider the influence of media in forming our collective opinions about the nature of violence. What messages are being delivered (even in cartoons) that reinforce the idea that violence is an acceptable way to solve problems?

6. During wars the governments of most countries manufacture propaganda to promote the protection of national interests and to justify the killing of enemies. Study examples of war propaganda. How are "enemies" portrayed? How is propaganda used to justify violence? How does propaganda distort the truth? How can we find out the real "facts" about an enemy nation, especially during periods of tension?

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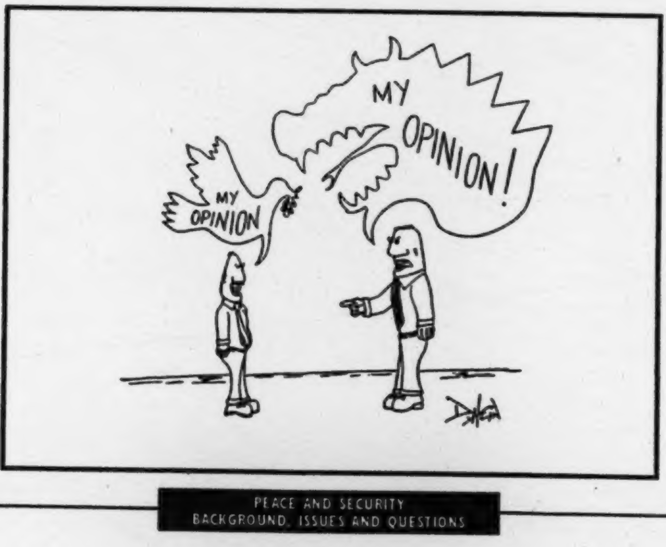

Walk a Mile in My Shoes

Purpose

To imagine what it is like to be uprooted from one's own country and to rely upon the goodwill of other nations, as a refugee.

Time: one class period

Materials: class set of the Student Handout (immigration form written in a foriegn alphabet)
blankets or other materials to form a "tent city"

Activity

1. This activity can begin in two ways:

   (a) **Without Any Introduction**
   Arrange to be called out of the classroom during a regular lesson. Upon returning make the announcement below.

   (b) **With a Brief Introduction**
   Explain that you will be attempting, during the session, to give them a sense of what it is like to be a refugee. Then begin with a different activity (ie. a film) which you will interupt with the following announcement.

2. Read the following announcement:

> **I am sorry to interrupt this session, but I have some important and urgent news to report. There has been an environmental disaster in Canada. We have just received an emergency bulletin from the RCMP, notifying us that an immense poisonous cloud is making its way across the land. Nothing like this has ever been seen before. The cloud is travelling over almost all of the populated areas of the country, and we have no choice but to evacuate. People in other parts of the country are already making their way to the United States by car, and the U.S. has put a limit on the number of people they will accept. Therefore, the government has negotiated with other countries to accept Canadians. We will be going to Saudi Arabia. I'm sorry, but there is no time for questions. There is no time to return to your homes. A bus will be arriving soon to take us to the airport, where we will board a flight for Saudi Arabia.**

3. Have students arrange their desks or chairs as if they were in an airplane. Distrubte Student Handout #1. (Nobody will be able to understand it, but give them time to attempt to de-code it.).

4. Read the following announcement:

We are now only one hour away from landing in Saudi Arabia. Please fill out these forms before we land. If you have difficulty with the forms,you may ask one of your fellow evacuees to help you. When we land, you will be transported to temporary accommodations. Please indicate your choice on the form, in the appropriate space. Please do not be too critical of the housing; the local officials are hoping to construct better housing, but people are worried their property value will drop if we put too many of you in one community.

5. Use the blankets to form a tent city. Divide the class into small groups and assign each group a tent.

6. Read the following announcement:

We have been in this country for two weeks now, and it is still not safe to return to Canada. It may be many months before the water and the soil can support our population again. Meanwhile, we must make the best of things while we are here. I've called this meeting because we have received some complaints from the local people about your behaviour. They say that you have made no attempts to learn the language. They say you sit around all day and do nothing. They do not like the smell of the foods you cook. And they are offended by the behaviour of the women--it seems several of you have been seen in public without your veils. I would like to remind you that Saudi Arabia has been very generous to us in this time of need. As it will be many months--maybe even a year--before we can return home, I urge you to integrate yourselves as much as possible with the people and their way of life. In fact, those of you with small children or with health problems may decide to make this country your home--I have been told that Canada may not be completely safe for many, many years.

7. End this part of the exercise now. Ask the participants to reflect on the experience, then flip over their forms and write the first words that come to mind to describe their feelings.

Discussion

1. What was your reaction during the exercise? Anger? Frustration? Helplessness? Lack of control?

2. Do you think most refugees are in control of their situation?

3. Do people "choose" to become refugees?

Critical Thinking

Divide the participants into small groups. Ask them to imagine they really are refugees in a foreign country and they don't know how long they'll be there. Discuss how they would meet their primary needs, for themselves and their families? (eg., employment, housing, health care, language, education, etc.)

Return to the large group and finish with a discussion about how realistic the exercise was and what it taught them about relating to people in Canada who have come here as refugees.

Source: adapted from *A Two Way Approach to Understanding: Issues in Global Education*, Fredericton YM-YWCA and NBTA Global Education Centre, 1992.

ΑΛΙΕΝ ΙΜΜΙΓΡΑΤΙΟΝ ΦΟΡΜ

Ναμε ______________________ Αγε ____________

χουντρψ οφ οριγινγ ______________________

Λαστ πλαχε οφ ρεσιδενχε ______________________________

Οχχυπατιον ______________________

Δεπενδεντσ ______________________

____

Ρεασονδ φορ λεαϖινγ χουντρυψ

____

____

____

Σιγνατυρε: ______________________ Ηεαλτη ____________

Δο ψου ηαϖε α πλαχε οφ ρεσιδενχε οφ νεξτ οφ κιν ιν Σαυδι Αραβια

____

Ιφ ψου ρεθυιρε ρεσιδενχε, ωηατ ισ ψουρ πρεφερενχε οφ αχχομμοδατιον

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____

Refugee Research Assignment

Background

Few people flee their homes voluntarily. Imagine leaving the only country you have ever known, possibly never to return. The number and frequency of people fleeing is increasing. It is important to understand what causes people to flee their countries hoping to find asylum. This activity asks students to examine a particular group of refugees to understand conditions which make this action an only recourse.

> 85% of the world's refugees go to other countries in the Third World.
>
> U.N. High Commissioner for Refugees

Purpose

1. To understand what common conditions force people to flee their country.
2. To develop research skills as well as critical thinking skills.
3. To strengthen verbal communication skills.

Time: 2-3 class periods

Materials:: class set of Student Handout #1 "Refugee Research Guide

Activity

1. Brainstorm with students the reasons they feel people would flee their homelands. Examine the "push" and "pull" factors of refugee migration. In other words, what factors are seen as unbearable at home and what more attractive alternatives seem possible in other countries?

2. Assign each student or pair of students a nation having a large numbers of refugees. The refugee groups are:

   Afghanis
   Angolans
   Sri Lankans
   Cambodians
   Rwandans
   Chileans
   Palestinians
   Mozambicans
   Kurds
   Guatemalans
   East Timorians
   Ethiopians and Eritreans
   Vietnamese
   Somalis
   Salvadorians
   Haitians

3. Use interviews with refugees in your community, current sources and library materials to find the "roots" of the problem. Use Student Handout #1: "Refugee Research Guide" to assist in the research.

4. Students give a short (5 minute) presentation on their findings. Use wall maps to point out countries of origin and countries of refuge.

5. A formal position paper could be assigned.

6. The last day should involve examining the similarities of the situations. Discuss some of the following questions with the class:

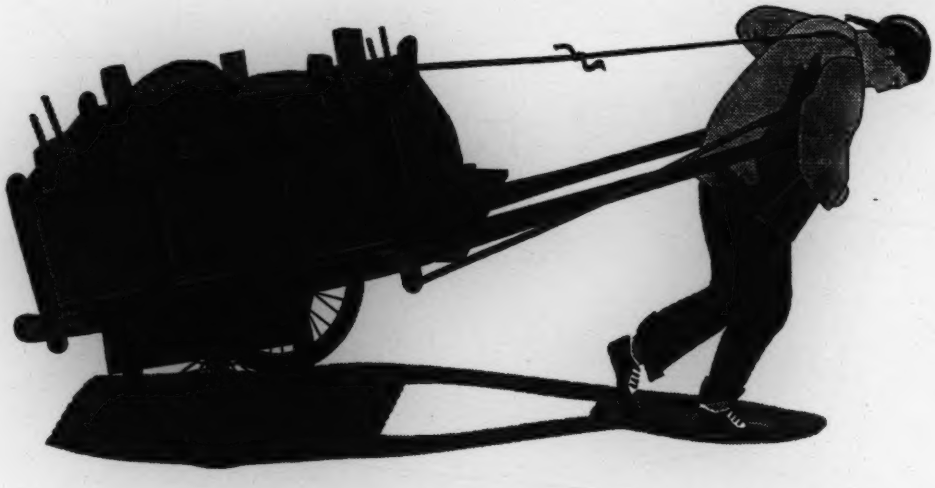
   a) Generate a definition for the term "refugee."
   b) What conditions cause people to flee their homes?
   c) What conditions would you consider legitimate if you were in the same circumstance?
   d) Should refugees be given asylum in other countries? In your country?
   e) What actions could be taken by you to reduce the need for people to flee their countries?
   f) What actions could governments and world bodies such as the UN take to reduce the need for people to flee their homelands?

Critical Thinking

Often humanitarian aid, the establishment of refugee camps or the integration of refugees into other countries occurs. Do these actions address the real issue? What forced these people to leave in the first place? Project Accompaniment provides an alternative approach in dealing with the issues of refugees. Read the article, "Peace-keeping in the Guatemalan Jungle" by Alison Acker and consider actions taken here which have forced repressive Guatemala government and military officials to change their policies and allow people to return.

Activity for Extension

Investigate Canada's refugee policy. Determine which groups of refugees Canada has welcomed in your lifetime.



Source: Jody Osborne

Student Handout

Refugee Research Guide

Write a report that includes answers to the following questions:

1. Which group or groups were forced to leave the country you are investigating? Describe aspects of their culture:
   - religion
   - political ideology
   - economic status
   - customs
   - beliefs
   - ethnicity

2. Describe conditions that made fleeing the country become the only option for these people. Consider political structures, economic factors, human right conditions and so on.

3. How many refugees are estimated to have left the country?

4. How did the people generally leave their homeland? Was their safety compromised during their exodus (leaving)?

5. Where did the refugees seek asylum? List places where they attempted to stay and were permitted or denied entrance.

6. How have these refugees adapted to life in their country of asylum? How are they treated? Can they obtain citizenship?

7. What has happened in the homeland since the refugees left?

8. What conditions would have to change so that the refugees could return to their homeland? How can this be accomplished?

In 1990, the book *Dirty Little Secrets* published these facts about war - there had been 14,531 wars resulting in 3.5 billion deaths and only 292 years of peace in 5,584 years of history.

Peacekeeping in the Guatemalan Jungle

by Alison Acker

It's a different kind of peacekeeping - no tanks, no blue helmets, no U.N. commanders, just ordinary Canadians, with cameras and notebooks, trying to save lives in one of the bloodiest countries in the world, Guatemala.

They call the job "accompaniment." Look up the word in a dictionary and you will find "being with, going with, playing a secondary role" - which is exactly what I did for the first three months of 1993 as one of the first volunteers with Project Accompaniment, a network of church, volunteer, solidarity and community groups united to support Guatemalan refugees.

For three months I was one of nine Canadians accompanying 2,500 Guatemalans going home from exile in Mexico, living with them in their refugee camp in Mexico, travelling with them in the 67 buses that carried us more than a thousand miles through Mexico, across the Guatemalan border, down to Guatemala City, and then up to the Ixcan jungle and staying with them as they created a new home in their old homeland.

Making History

These refugees were making history. Twelve years ago, they had fled from the savagery of a Guatemalan army that bayonetted babies and burned people alive. They survived in exile on U.N. rations of corn and beans, took jobs at half the wages paid to Mexicans and planned their return.

For four years, they battled with reluctant officials and they won. They would return on their own terms and in their own way. The third point of the agreement was the right to be accompanied, and the refugees specifically asked Canadians to be among the accompaniers, because they had come to know and trust the many Canadian delegations that visited their camps in Mexico.

And that's how we found ourselves boarding the buses with 2,500 Guatemalans. We'd all gone through non-violence training. We knew we had back-up from the Canadians Embassy in Guatemala and that there was a huge emergency response network in Canada. But we also knew there was nothing we could do to prevent a wholesale massacre or attacks on targeted refugees. We were going into a war zone, where the nearest telephone was a day away and just happened to be in the local army base. It didn't help, either, to remember two attacks on foreigners - the rape of a U.S. nun and the murder of an American tour operator. In fact, a death threat against all foreigners who "interfered" was phoned into the Peace Brigades International office in Guatemala City while we were in transit.

Clutching our cameras and notebooks, we and the rest of the international volunteers did our best to monitor the return, reporting inadequate toilets, food, blankets, and the occasional intrusion by Guatemalan police. One immigration officer called us "the Katmandu Brigade." But to the refugees we represented the eyes of the world, and maybe our presence worked.

The caravan crossed the border without incident, rolling on in triumph through streets lined with well-wishers. By the time we arrived in the Ixcan jungle in cattle trucks that had to be hauled through mud deep enough to swallow jeeps, seven new babies had been born and nobody had been hurt or harassed. It was a victory: in fact the refugees called their new settlement Victoria January 20, in honour of the day we crossed the border.

Refugees and accompaniers built huts out of wood and palm leaves and within a month, we had a school for 750 children, a medical clinic, three cooperative stores, even a central park.

Every night, military helicopters droned overhead with the lights out, and we could hear their rockets drop on the war zone just on the other side of the river. One night they dropped leaflets, quoting the *Bible*, encouraging us to "respect the authority ordained by God." But the army didn't come into camp.

"You see, everything's quiet because you are here," said Salvador Castro, head of the vigilance committee and one of my neighbours. And when I said I had to leave, there was a lot of reassuring I had to do. Who would replace me? How long would they stay?

And maybe we really were just psychological reassurance for people who still tremble every night, listening to the dropping bombs. Or did "warm white bodies" actually constitute a political deterrent to aggression at a time when even the Guatemalan army had become more sensitive to international opinion? Time will tell as more groups return, claiming land, and more Canadians go with them.

More Canadian volunteers will be sent this year, paying their own way to eat rice and beans and learn how to shake out their boots before they put them on in the morning, in case of scorpions. Their willingness attests to Project Accompaniment's success in raising awareness about a land long silent, and in providing a channel for ordinary Canadians to become involved.

And maybe, just maybe, the idea of accompaniment may prove more effective than embargoes, threats and Blue Berets.

Alison Acker is a writer and Central American activist, author of Children of the Volcano *and of* Gringa, *an novel based in Guatemala published by Williams/Wallace in 1993. She is also a retired professor, a member of the Victoria Raging Grannies, and is just out of jail for protesting the clear-cutting of the Clayoquot Sound rainforest.*

Source: Briarpatch, March 1994.

Major Armed Conflicts in 1994

The map of major armed conflicts in 1994 documents a world still very much at war.

For the purpose of this map, taken from *Armed Conflicts Report 1995* (available by contacting Project Ploughshares through the Institute of Peace and Conflict Studies, Conrad Grebel College, Waterloo, Ontario, N2L 3G6, FAX: (519) 885-0014), a major armed conflict is a political conflict in which armed fighting between state military forces - or between one state and its opponents/inhabitants - has led to at least 1,000 deaths during the course of that conflict. By this definition, 39 states were engaged in major armed conflicts in 1994, in varying degrees of intensity. The total number is only up slightly, from 38 major armed conflicts listed in the *Report* for 1993.

The accompanying map also marks "flashpoints," areas of tension in which significant fighting occurred during 1994 - and which may escalate into major armed conflicts in 1995.

The Nature of Conflict

In large part, current wars continue to be civil wars, fought within a state's own boundaries, rather than conflict between states (although tensions over interstate boundaries do still exist). They are generally struggles for control of the state, or of secession for a region or autonomy for a particular identity group, and result, in many cases, from the state's failure to provide adequately for its own citizens.

Conflicts which are sometimes referred to as "ethnic" ought to be understood as conflicts which have broken down along ethnic lines, as people turn from the state to a community they identify with most to meet their immediate needs.

While there remains enough of a nuclear arsenal to destroy the planet many times over, most wars are now fought by low-paid or unpaid soldiers equipped with light weapons, most often in the poorest countries in the world.

Major Findings

The most intense fighting in 1994 took place in Rwanda where estimates of the numbers of people killed during the year, mainly civilians, and most from a minority ethnic group, range from 500,000 to one million.

Africa remains the most warring region on the planet, currently hosting 14 major armed conflicts as well as four flashpoints.

Four conflicts appear on the conflict intensity map for the first time: Ghana, Congo, Yemen, and Russia. Although the conflict in Congo began in 1993, some sources indicate that the total number of deaths did not reach 1000 until early 1994.

Also new to this year's conflict intensity map are "flashpoints," which include Egypt, Mali, Mexico, Niger, Nigeria, and Pakistan.

As well, the conflict intensity map now indicates changes in the intensity of the fighting from the past year.

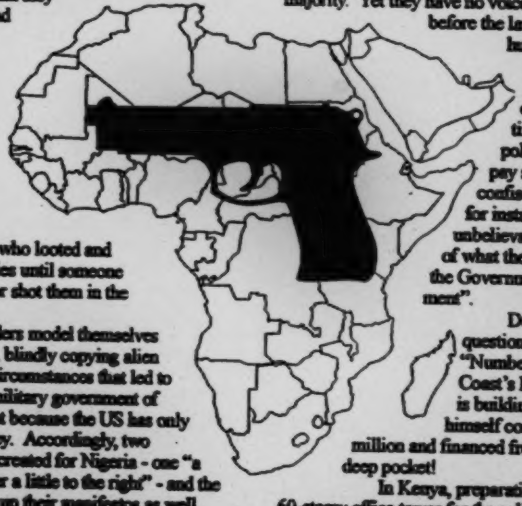
Bangladesh, Laos, and Mozambique were removed from this year's map. In Bangladesh and Laos there has been very little fighting during the last two years. Neither conflict has been resolved by a formal peace process (although in Bangladesh both a government amnesty and a refugee repatriation program are underway) but at least the current phases of the armed conflicts appear to have ended. In October 1994, Mozambique fulfilled one of the last requirements of its 1992 peace agreement (ending its 17-year war) by holding multi-party elections.

Twenty-one UN-sponsored peacekeeping mission operated in 1994, costing approximately $3.8-billion. World military spending during 1994, on the other hand, reached approximately $750-billion.

Source: Ploughshares Monitor, Project Ploughshares, March, 1995.

Guns, Idiots, Screams

"In traditional African society no jackass waving a bazooka just gets up and declares himself chief-for-life." Ghanaian journalist George Ayittey throws peasants logic and the politicians.



The 1980s were a lost decade for Africa. While other regions of the Third World made economic progress, sub-Saharan Africa regressed. As many as 13 African countries are now actually poorer than they were at independence. And hideous tyranny reigns supreme in the region. Black Africa has more dictatorships per capita than anywhere else in the world: since 1957 only six out of 153 African heads of state have relinquished power voluntarily. Most of the rest were a disgraceful lot who looted and mismanaged their economies until someone booted them out of office or shot them in the head.

Modern African leaders model themselves on their colonial forebears, blindly copying alien systems regardless of the circumstances that led to their evolution. Thus the military government of Nigeria has determined that because the US has only two parties, so too must they. Accordingly, two political parties have been created for Nigeria - one "a little to the left and the other a little to the right" - and the military government wrote up their manifestos as well.

Military dictatorships have proved no better than multi-party democracy - and often more oppressive. And in the same way that colonial rule was deemed "good" for Africans because it liberated them from despotic chiefs, all sorts of charlatans and snake-oil merchants have claimed to speak on behalf of African peasants, insisting that only socialism can assure rapid development in Africa. They have erected decrees, laws and regulations - all of them supposedly protecting peasants, but really exploiting and subjugating them. As one Zimbabwean minister said: "Socialism means what is mine is mine, but what is yours we share."

To the peasants, all the heated debates about ideology and political systems - one-party or multi-party - are irrelevant. In most African nations, the peasants constitute the majority. Yet they have no voice in government, no protection before the law and no guarantees of human rights and freedom. Since independence they have been systematically exploited for the benefit of the tiny elites which dominate all political systems. They often pay some of the world's most confiscatory taxes - in Ivory Coast, for instance, they part with an unbelievable 80 per cent of the value of what they produce, all to enable to the Government "to finance development".

Development for whom? is the question. Describing himself as the "Number One Peasant", Ivory Coast's President Houphouet-Boigny is building a magnificent basilica for himself costing an astonishing $360 million and financed from his own pocket. Some deep pocket!

In Kenya, preparations are under way to build a 60-storey office tower for the ruling Kenya African National Union. It will cost $200 million, and will feature a four-storey-high statue of President Daniel Arap Moi.

Meanwhile in Dakar, Senegal, the Governor of the Central Bank gets to his office without stepping out of his car. One of the perks of his job is a private lift that hoists him and his Mercedes Benz to his 13th-floor office.

Africa is a graveyard of "black elephants"; development monuments of little economic value built with wealth extracted from the peasants to satisfy the megalomaniac proclivities of their rulers. Back in 1977, Bokassa of the Central African Empire spent $20 million crowning himself

"Emperor" just to prove that Africa, like France, could produce emperors.

And during the 1985 famine crisis in Ethiopia, Comrade Mengistu Haile Mariam found the wherewithal to spend $100 million celebrating his "socialist revolution". About $10 million worth of Scotch whisky was airlifted into Addis Ababa for the festivities, in callous indiference to the suffering of the country's ordinary people.

For decades while Africa's peasants were being exhorted to tighten their belts, elite *batongas* or raiders of the public treasury were loosening theirs with fat bank balances abroad. It is thought that over 3,000 Nigerians have Swiss bank accounts and that Kenya's elites have hoarded billions of dollars abroad, possibly exceeding Kenya's entire foreign debt. Some of Africa's heads of state are among the richest people in the world. They would never dream of sharing their wealth with their people. Yet they demand that the rich nations share theirs with Africa.

As if economic exploitation were not enough, in Benin, Burundi, Ethiopia, Liberia, Somalia, Zaire and in many other African countries, military rule heaped brutalities and repression upon the people. In 1986, an Issaq peasant was arrested by Somali security agents for not informing the Government of the presence of rebels in his area. He did not know the different between soldiers and rebel troops, he protested. And for that ignorance part of his tongue was cut off.

Ethiopian troops recently opened fire on a group of peasant farmers in the northern town of Korem when they refused to participate in a government resettlement program. This is mild treatment compared with that meted out to Ugandans by the successive regimes of Idi Amin and Milton Obote, who killed an estimated 800,000 people between them, most of them innocent peasant farmers.

These same peasant farmers,m any of whom are women, produce Africa's food and real wealth. But today they see their lives disrupted and their livelihoods destroyed by so-called "liberators" as senseless civil wars and political strife rage in at least 15 countries. Useless idiots armed with bazookas blow up their countries and people, leaving a trail of carnage across the continent. Africa's refugee count now exceeds 10 million. The wars in Angola and Mozambique alone have cost over $30 billion, 1.5 million lives and an equal number in refugees - resources that could have been used for development. Over a third of Mozambique's 14 million people have been displaced while in Angola thousands of peasants have had their legs blown off by stepping on land mines. Meanwhile the wars drag on with elites arguing furiously about who is supporting whom in the conflicts.

Many African governments have human rights commissions - usually set up by the tyrannical governments themselves. In Nigeria the Babangida government vowed to defend human rights. But when, in 1988, principle officers of the Nigerian Civil Liberties Organization published a report on human rights violations, they were arrested and charged with subversion. In an irate editorial, the national newspaper, *Daily Sketch*, scolded:

> *"We claim to be a civilized country but we do not really respect free speech, even when it is responsible. Those who do not hold the same views as the Government are regarded as traitors, people to be harassed and thrown into jail without trial."*

Out of the 51 African countries, perhaps only six - Botswana, The Gambia, Mauritius, Senegal, Tunisia and Algeria - have free press and tolerate criticism of government policies. Elsewhere in Africa if you write or say something the government dislikes - "Poof!" you are dead or in jail.

Most of Africa's great writers, poets and journalists have "disappeared" or gone into exile. Corruption goes unchallenged. Foolish government policies pass uncriticized. Information is locked away instead of being available for all. And while this intellectual barbarism holds the region back economically, African leaders lament a "book famine".

Even during the abominable colonial period, many African nationalists wrote and published freely. And the so-called "backward and illiterate" chiefs of Africa have always tolerated and solicited dissenting opinion, since by custom they rule by consensus. In traditional African society, no jackass waving a bazooka just gets up and declares himself to be "chief-for-life". Nor do these chiefs declare their villages to be one-party states and impose alien ideologies on their people.

Traditionally the chief and his councillors sat under a tree and debated issued until they reached unanimity. If the chief and councillors were deadlocked, a village meeting would be called and the issue placed before the people for a consensus to be reached.

There are still chiefs and kings in Africa; Ghana has 32,000. But the new elites have stripped them of much traditional authority while giving little back to Africa in return. Give Africa back to its chiefs. Had the colonialists done so, it would have been a far better place to live in today. Get the media out of the hands of incompetent elite governments and let the voices of the peasants be heard. True reform in Africa requires peasant empowerment - the enfranchisement of the peasant majority to overthrow the tyranny of the elite minority.

In Romania it is instructive to note that a National Peasant Party has been formed. One of these days, Africa's peasants, chanting *kirikiri* and waving cutlasses, will march to their state capitals and ask the vampire elites a few questions about their Swiss bank accounts. It will be an interesting spectacle to behold.

Source: ***New Internationalist*, June, 1990.**

Defense and Security - The Changing Priority

According to spending levels, this is Canada's highest international priority. As the information on the next page indicates, it is a significantly higher investment than any other international commitment. Below are some differing views on the issue.

> Economic and social development in developing countries is a basic element of our own security, to avoid the results of revolutionary trends arising from gross inequities.
>
> Intervention is a right and a duty, in support of democracy which is the highest value. In a democratic system there is respect for minority rights and human rights are protected.
>
> Source: Hon. Andre Ouellet, Minister of Foreign Affairs, address to Parliament March 15, 1994 - paraphrased from separate statements in Hansard.

> "The concept of security must change - from an exclusive stress on national security to a greater stress on people's security; from security through armaments to security through human development; from territorial security to food, employment and environmental security."
>
> Source: 1993 U. N. Human Development Report

> "A Liberal government will adopt a broader definition of national and international security, encompassing such goals as sustainable development, global economic prosperity, a capable defence, and the eradication of poverty and social inequality."
>
> Source: Liberal Red Book of pre-election policy

Questions to Consider:

How can Canadian security best be assured in the post-Cold War era? More basic: how would you as a Canadian now define security? Which are the key short-term concerns and what are longer-term concerns?

Based on the definition of security, what role should the Canadian military have?

For example, in what priority order would you place
- **Canadian defense (i.e. on our territory)**
- **participation in NATO**
- **peacekeeping under U.N. authority**
- **peacemaking (such as in former Yugoslavia) - active intervention**
- **peacebuilding (working to forestall conflict in high-tension regions)**
- **community service such as search and rescue in Canada**

Based on the role you see for the military, do you feel the defence budget should be cut, increased, unchanged, or re-allocated within existing levels?

How can defence be better coordinated with other aspects of foreign policy to ensure our future security?

Are there ways in which other elements of Canadian civil society could work effectively with the defence department to enhance our peacekeeping and/or peacebuilding work globally?

Facts and Proposals:

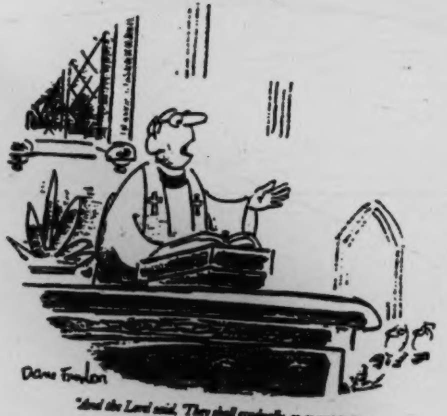
- The military budget has been growing in real terms since 1980-81, while other federal programs have been reduced and cut.

- Military base closures affect the small, usually rural communities where they have been placed, so that military policy and social policy blur within Canada.

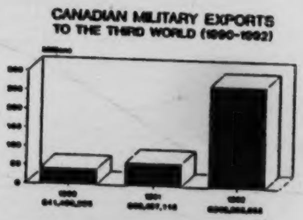
- Canada's role in the arms trade has expanded dramatically since 1991. Canada exports military equipment to about 60 countries, mostly in the Third World. About half of these countries are consistent violators of human rights and/or are engaged in war with neighbouring states. About 3/4 of the military hardware produced in Canada is for export. Source: Coalition to Oppose the Arms Trade, 1992.

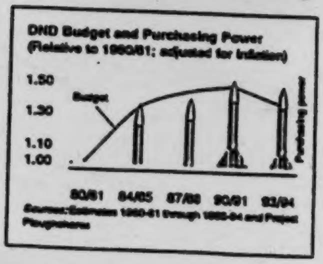
- To meet Canada's peacekeeping goals required $266 million in 1993-94, excluding personnel wages which would have to be paid anyway. With wages included, the total is is less than 5% of the Department of National Defense budget.

- Proposal from non-government organizations - A peacebuilding agenda should be adopted to:
    - address root causes of conflict and engage preventative measures in regions of tension
    - shift resources from defense to peacebuilding and use peacekeeping as a secondary priority
    - support the role of Canadian and international NGOs working within their societies for peace
    - concentrate on demilitarization and demobilization by prohibiting arms sales to countries known to violate human rights, curb development of new weapons, abolish nuclear, chemical and biological weapons.



"And the Lord said, 'They shall gradually, so as not to cause unemployment, beat their swords into plowshares.'"


CANADIAN MILITARY EXPORTS TO THE THIRD WORLD (1990-1992)


DND Budget and Purchasing Power (Relative to 1980/81; adjusted for inflation)

Sources: Estimates 1980-81 through 1993-94 and Project Ploughshares

Source: ***Canada in a Changing World: Choices for Canadians*, DECCA, 1994.**

About Canada

Defending Canada

The world has changed dramatically in the last few years. The Berlin Wall has come down, Germany has been reunited, and the Soviet Union has disintegrated. These events ended the Cold War and the atmosphere of continuing crisis that had shaped relations between East and West since the end of World War II. The world that emerged, however, has not been as peaceful as most Canadians had hoped. By the early 1990s, for example, war broke out in the Persian Gulf and in the remains of Yugoslavia. More than 2,000 Canadian soldiers took part in the 1991 Gulf War and at the end of 1994, 2,700 Canadian soldiers continued to serve as United Nations peacekeepers — a familiar, respected, but increasingly dangerous task.

While today's world situation may not threaten Canadians directly, as it did during the Cold War, neither is it more peaceful or stable. Meanwhile, the harsh economic reality of a $750 billion national debt means that Canada will cut its defence expenditures. Despite these reductions, Canada's armed forces must still strive to meet the widespread military commitments that history and geography have bestowed upon them. They continue to "stand on guard" for their country and its allies in North America and Europe. Under the banner of the United Nations, they also fulfill their peacekeeping duties in troubled regions around the world.

Reductions in military personnel and equipment will make it difficult to meet all these commitments. But the gap between political commitment and actual military capability is not unique to the post-Cold War era. It is deeply embedded in our military history, and is part of Canada's continuing defence dilemma.

An Unmilitary Power

Canada was born of a sense of threat. By 1865, the United States had become a major military power, having survived a bloody civil war which left it with one of the strongest armies of the time. Wary British colonials in Canada feared this superior military force and sought a greater sense of security through Confederation in 1867.

But the fledgling Canadian nation made no serious attempt to arm itself against a possible American invasion. Canada maintained only a small, ill-equipped and ill-trained militia that did not become a professional fighting force until the eve of World War I. There were, however, sound reasons for this: with a small population and a vast territory (9.2 million km^2), Canada could never hope to defend itself against the United States with whom it shared a long and indefensible border. Rather than try to create a huge military force, Canada chose to rely on law and diplomacy to settle disputes with its neighbour to the south. Canada's leaders also reasoned that — given Canada's geography — only great powers could threaten this country, and only great powers could defend it. Canada, on this logic, could best defend itself through alliances with powerful protectors whose own military interests included the defence of Canada.

A Great Power Protectorate

The first of these defenders was, of course, Great Britain. British garrisons in Canada were permanently withdrawn by 1905. However, until the late 1930s, Britain remained the world's dominant naval power, and was committed to protecting our extensive shores (total coastline, including islands, 244,000 km). As British power declined, however, the role of Canada's guardian was assumed by its former rival and now good neighbour, the United States.

Just prior to World War II, the United States extended to Canada the protection of its 19th century Monroe Doctrine. This claimed the Western Hemisphere as America's backyard. During an address at Queen's University in Kingston, Ontario in 1938, United States President Franklin D. Roosevelt pledged that "the United States would not stand idly by" if Canada were ever threatened by a hostile power. Since then, the defence of the United States has meant the defending of the North American continent. When America became an atomic superpower in the postwar era, it extended its nuclear shield to its northern neighbour. Canada's security is in the national interest of the United States and this has earned us a guarantee of automatic protection, a commitment that stands as the basis of Canadian defence policy today.

Centre for Canadian Studies
Mount Allison University

Canadian Heritage
Patrimoine canadien

An Unmilitary Community

The military historian Charles Stacey once described Canada as an "unmilitary community." By this he meant that Canada has never wanted a powerful military establishment. Canadians have preferred, instead, to spend their money both on consumer goods and public services. Our lack of interest in things military stems partly from our ties to the friendly and protective great powers of Great Britain and the United States. But, it is also deeply rooted in Canada's history and culture. During both world wars, opposition to conscription, particularly in Quebec, nearly tore the country apart. Canada survived these threats to its unity, but the fact of deep divisions over the country's military role could not be ignored.

On the other hand, if war has sometimes divided us, it has also strengthened our sense of nationhood and brought us together in the face of a common threat. Fear of the giant that emerged from the American Civil War was at least partially responsible for Confederation. The two world wars also contributed greatly to Canadian national identity. Although conscription was introduced toward the end of World War II after much bitter debate, all Canadian forces sent overseas in both wars were volunteers whose patriotism inspired others. The sacrifices of Canada's soldiers played a major role in Canada's evolution into a sovereign nation.

> "A nation not worth defending is a nation not worth preserving."
>
> 1994 White Paper on Defence

Canada's Defence Partnerships

Of the 500,000 troops Canada contributed to the allied war effort during World War I, 60,000 never came back. In 1919, the League of Nations was organized and Canada became a founding member. World War I had ironically been called "the war to end all wars," and the League was established to guard the peace. Its goal was to maintain international security by imposing collective economic or military sanctions against countries that threatened the peace. But Canada quickly asserted its independence at the League by declining to participate in collective security measures. This contributed to the isolationism, even more evident in the United States at that time, that finally rendered the League ineffective.

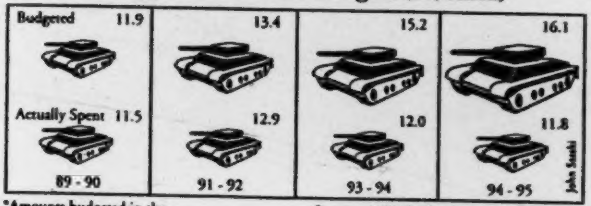
In 1931, Canada achieved sovereign nation status through the Statute of Westminster. As a member of the new British Commonwealth of Nations, Canada now had full power to make its own foreign and defence policies. Great Britain could no longer declare war on Canada's behalf. But, when World War II broke out in 1939, Canada again contributed generously to the allied effort. The loss of 45,000 soldiers further strengthened the country's resolve to defend world peace. In 1945, the United Nations was formed as the central forum for dealing with issues of world peace. As a recognized middle power, Canada used its voice in world councils to promote collective security. An early and strong advocate of the North Atlantic Treaty Organization (NATO), Canada firmly supported the United Nations involvement in the Korean War in 1950.

But Canadian leaders chose not to maintain a large military force during peacetime as a means of deterring war. After both world wars, Canada demobilized its troops as rapidly as any of the victorious powers. While it supported NATO in the late 1940s as a bulwark against Soviet military expansion into Western Europe, it did not plan to send troops to Europe in aid of the alliance. When the call came from the United Nations requesting troops be sent to Korea, the Canadian military cupboard was almost bare. Once again, Canada found itself rapidly mobilizing; its defence budget leaped to an all-time high of 7.8% of the gross domestic product; 154 Canadian naval vessels including nine destroyers put to sea, and 27,000 Canadian soldiers (the fourth largest United Nations contingent) saw action in Korea, with 424 casualties.

NATO, however, profited most from Canada's dramatic remilitarization in 1950. Canada deployed 10,000 troops and 12 air squadrons to Europe, and earmarked its naval forces in the Atlantic chiefly for the alliance. But the situation in Europe has changed, and the 1994 White Paper on Defence announced the recall of these troops. Canada will instead maintain its military forces at home in the event of a new security threat.

The wars in which Canada's soldiers fought during this century were not great tests of Canadian patriotism because the Canadian homeland was never clearly at risk. For Canada, these were wars of principle: Canadians believed they were defending democracy during the two world wars and supporting the notion of collective security in the Korean War and more recently in the Gulf War. But, these were also wars of commitment. In the 20th century, Canada went to war partly because of commitments to its great power benefactors. For Canada, the world wars were Britain's wars; the Korean War and the Gulf War were America's wars.

Changes in Defence Budgets (in $ billion)



*Amounts budgeted in the 1987 Defence White Paper

Source: 1995 Budget Impact Statement Department of National Defence

The Price of Protection

A commitment to war has been the ultimate price that Canada has paid for its protection by great powers. But, even in peacetime, Canada supported the vital security interests of its powerful allies and has continued to do its share for the common defence. This sense of commitment was captured well by Prime Minister Willian Lyon Mackenzie King in his response to President Roosevelt's 1938 pledge to protect Canada. Said King, "we too have obligations as a good and friendly neighbour....

In 1938, King and Roosevelt committed their countries to defend one another, and in 1940 the Ogdensburg Agreement created a Permanent Joint Board on Defence (PJBD). These events set the stage for closer military cooperation between Canada and the United States not only during, but after World War II.

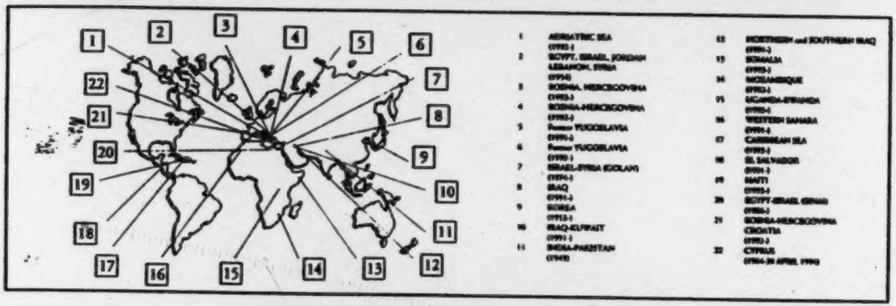
The onset of the Cold War and ominous advances in military technology strengthened Canadian-American military collaboration. The Soviet Union had acquired nuclear weapons and long-range bomber aircraft that could reach North America. This led to the establishment of a joint command for the air defence of North America under the 1958 North American Air Defence Agreement (NORAD). NORAD now became Canada's post-1945 military obligation and represented the North American counterpart to NATO. While the Soviet bomber threat receded long ago, NORAD remains a major element of Canadian defence policy.

At times, Canada's obligations under NATO and NORAD have fuelled intense domestic debates. Among the principal issues at stake has been Canada's non-nuclear defence policy. Many Canadians abhor nuclear weapons, even though they have relied upon the American nuclear deterrent for their security. Therefore, at the outset of the nuclear era, Canada announced that, while it had the technical capabilities, it would not become a nuclear power. By the late 1950s, however, in light of the Soviet Union's growing military strength, Canada's armed forces were expected to assume nuclear roles under NATO and NORAD. Indecision over this issue contributed to the defeat of the Conservative government of John Diefenbaker in 1963. While the victorious Liberals under Lester Pearson honoured Canada's nuclear commitments, it would remain a subject of political controversy.

As Prime Minister in 1968, Pierre Elliot Trudeau renounced Canada's nuclear roles. That decision led to the most thorough review ever of Canada's defence policy. This review concluded that Canada's troop and equipment commitments to NATO should be significantly reduced. To the dismay of its NATO allies, in 1971 Canada halved its 10,000 strong troop presence in Europe. The review also concluded that Canada's NORAD forces should be more concerned with challenges to Canadian sovereignty in its air and coastal spaces than with Soviet bombers, a now much diminished threat to North American military security.

But the retreat from alliance was short-lived. In 1975, Canada renewed its commitment to NATO with the purchase from West Germany of 128 Leopard I main battle tanks designed for use in Central Europe. In 1983, Canada strengthened its North American defence by signing the Canada-United States Test and Evaluation Program (CANUSTEP). To the dismay of some Canadians, CANUSTEP permitted the testing by the United States of nuclear-capable cruise missiles in Canadian air space.

Such decisions are often more useful for Canada as instruments of diplomacy than as measures of military strength. They have symbolized Canada's continued commitment to its alliances even when a common enemy has not been clearly present. Canada's allies value this commitment and see it as a willingness on our part to share the burden of global military responsibilities. Moreover, Canada's military allies are amongst its closest trading partners; in return for the economic advantages this brings, they expect Canada to do its share for the common defence. The close relationship between Canada's trade and defence policies was recognized in the 1994 Defence White Paper. For example, a growing Canadian interest in the security of Asia and Latin America is anticipated, as these are regions where Canada is trying to build stronger trade links. But maintaining a military force also has benefits and consequences for the economy here at home.



Defence and the Economy

Keeping a defence force, with all the personnel, equipment, and military bases which that entails, is a costly operation, but there are benefits as well. By purchasing services and equipment and maintaining bases over the years, the federal government has helped offset regional economic disparities, particularly within the high unemployment regions of Quebec and Atlantic Canada. Expensive defence equipment programmes have been frequently undertaken to provide opportunities for Canada's economy. During the Cold War years of the early 1980s, a number of labour- and capital-intensive high technology defence projects were initiated and are still continuing, despite recent defence budget cutbacks. A prime example is the $404 million contract for a fleet of 12 patrol frigates awarded in 1983 to a New Brunswick shipbuilding firm. The first vessel was delivered in 1991, the year the Soviet Union disintegrated; the last vessel is to be delivered in 1996.

This relationship which developed between defence and the economy during the Cold War has become an important one. However, the approximately 7% of the February 1994 budget earmarked for defence was down from 8% in 1991; equipment acquisitions will be cut by $15 billion over the next 15 years; and, there is a plan to further reduce Canadian defence personnel by 25% between 1994 and 1999. By contrast, 35% of the budget is designated for health and social services. Public disappointment at the recent closing of military bases reflects a fear of the social and economic consequences which defence cutbacks represent. Yet Canadians are also aware that in hard times public funds spent on defence are resources lost to health, welfare, and higher education.

Prospects for Peacekeeping

Peacekeeping traditionally involved the positioning of impartial forces between combatants. The best known, and perhaps most successful, of Canada's peacekeeping missions was the first United Nations Emergency Force (UNEF) in the Middle East. UNEF was a Canadian idea, commanded initially by a Canadian soldier. Many in Canada saw it as an excellent example of how a middle power could offer impartial diplomacy as well as equipment and personnel to help defuse international conflicts. Peace between Israel and its Arab neighbours held for a decade between 1956-1967, and Canada's foreign minister, Lester Pearson, won the Nobel Peace Prize for proposing UNEF to the United Nations.

But UNEF left the Middle East in 1967, and war broke out once again between Arabs and Israelis. Pearson had feared this, because no peacekeeping measures had been provided for in his resolution. Peacekeeping is no longer the mere intervention of impartial forces to keep the peace, a military role that has suited an unmilitary people like Canadians. A chief dilemma of many such operations today is the marked absence in troubled regions of any peace to keep. Future missions may therefore require a post-conflict peacebuilding role, which will call for troops that have a mandate to fight. Because of the recent hostage situations in Somalia and the Balkans, Canada and other peacekeepers will be more selective in accepting such missions. Clearer policies are now being developed regarding division of responsibility, command structures and clear rules of engagement. This will allow both commanders and their troops to better understand their duties.

Despite this challenge, the 1994 Defence White Paper has increased by 3000 the number of Canadian soldiers that can be called upon to serve in United Nations peacekeeping operations. This shows a continued Canadian commitment to what has become a logistically demanding, expensive, and dangerous military role.

The Cold War is over, yet Canada faces an unpredictable and fragmented world.

Redefining our Role:

The history of Canada's defence policy is one of commitments far beyond the protection of the Canadian homeland. Our military tradition has been to support great power patrons; to defend the principle of democracy; to cultivate military alliances; to protect trading partners; and, increasingly, to participate in United Nations peacekeeping and collective security operations. It has often been important to impress Canada's friends as well as its foes.

The end of the Cold War and a shifted balance of power has given Canada and its allies a greater sense of security. But, at the same time, there have been increasing incidents of localized conflicts within and between smaller, less powerful countries which have caused tremendous upheaval, repression, and human suffering. These events raise a whole new set of questions about the responsibilities of governments and security alliances and how they should develop and deploy their military forces. Will new military strategies and practices be required to accomplish peacekeeping goals without unnecessarily endangering troops? Although these recent conflicts do not directly threaten our security, does Canada have a moral responsibility to help settle them?

The most recent White Paper on Defence reflects the belief that to maintain a multi-purpose, combat-capable force is in the national interest. Despite a 14.2% budget cut between now and 1997, the Department of National Defence will still have the largest operating budget of any government department.

The White Paper also recognizes the challenges confronting our armed forces. The spread of advanced weapon technologies and the availability of weapons of mass destruction to so-called "rogue regimes" is a particular concern. Our international duties have included ensuring safe environments for the protection of refugees, delivery of food and medical supplies, and the provision of essential services in countries where civil order has collapsed.

Internally, we must monitor and control activities within Canadian territory, airspace, and maritime areas of jurisdiction. Special military equipment and trained personnel are called upon to assist other government departments in national search and rescue operations, fisheries protection, drug interdiction and environmental protection, and in situations involving humanitarian assistance and disaster relief. Military resources have, for example, been used effectively in the recurring off-shore fisheries disputes of recent years.

The far-flung and diverse military commitments which Canada has made, partly for economic and diplomatic reasons and partly because of deeply held principles, have outpaced its military capabilities. To what extent will such commitments tax the nation's economic resources? To what extent will they strengthen and enhance our nation as a whole? Finding the answers to these questions will be essential to meeting the challenge of effectively defending Canada.

Defending Canada is the ninth in a series of articles entitled ABOUT CANADA, a collaborative effort of the Centre for Canadian Studies at Mount Allison University and the Canadian Studies Program, Department of Canadian Heritage, with financial support from Mr. Charles R. Bronfman. Other recent titles in the series are: *Canada and the Pacific Basin, Work and Unions, Aging and the Canadian Population, Immigration in Canada, Poverty in Canada, Multiculturalism in Canada, Canada at the Movies* and *The Changing Canadian Economy*. The opinions expressed in this document are those of the authors and do not necessarily reflect federal government policy or opinion, or that of the Centre. For additional copies or further information on the series, contact the Centre for Canadian Studies, Mount Allison University, Sackville,New Brunswick, E0A 3C0 Tel: (506) 364-2350; Fax/Phone: (506) 364-2264.

Source: *About Canada Series*, Centre for Canadian Studies, Mount Allison University, 1995.

Towards a war termination strategy

Redefining the role of the military

The current public debate on Canadian foreign and defence policies suggests the remarkable degree to which "common security" ideas have come to influence public thinking and official rhetoric about international peace and security. The challenge now is to introduce the practical implications of common security into the official policy and practice of Canada's actions in the world.

In its brief to the Parliamentary foreign and defence policy review committees, Project Ploughshares will emphasize the challenge of peacemaking in regional conflicts, proposing a threefold strategy of peacebuilding, war prevention, and war termination. The following comments by Ernie Regehr focus on the implications of this strategy for the international community's use of military force.

The first federal government elected in Canada after the Cold War faces a thoroughly new international security environment in which the insecurities faced by most people around the world are thoroughly familiar. Whether it is in the structural violence of unjust social systems and the failure of many societies to meet basic human needs, or the continuing, widespread denial of human rights and democracy, or a deteriorating physical environment, the threats to security, to the well-being of people, have not diminished with the end of the Cold War. In addition to facing these familiar threats, millions continue to suffer the direct military violence of the many wars that have also made the transition from the Cold War to post-Cold War era without loss of intensity or frequency.

The ending of the Cold War, while it has not made the world more secure for the billions who continue to suffer under the structural violence of desperate social and economic conditions or the overt violence of continuing hot wars, opens new possibilities for constructive responses to conflict. Canada can take advantage of this new climate of opportunity by paying increased attention to three key strategies: peacebuilding, war prevention, and war termination.

An Indonesian UN peacekeeper helps Cambodians returning from a Thai border camp get off a train on their journey home. (Impact Visuals, Leah Melnick)

Peacebuilding

It is urgent for Canada and the international community generally to recognize that international peace and stability will be achieved, not by military enforcement, but only to the extent that the international community devotes financial and human resources to building conditions that are conducive to peace. And if Canada is to make a meaningful contribution to peacebuilding, it must shift the focus of its security spending substantially away from traditional military preparedness and toward measures to encourage just and environmentally sustainable economic development, human rights, and democracy, especially in zones of current and imminent conflict.

War prevention

Given the pervasive presence of social and economic conditions that foster conflict throughout much of the world, i.e., the failure to build peace, the international community faces many regions of tensions and advanced political conflict that threaten to degenerate into armed conflict. A war prevention strategy in the context of serious political tension should emphasize preventive diplomacy and especially measures to restrict and reverse the buildup of arms.

> External armed force cannot resolve armed conflicts deeply rooted in conditions of injustice. It is not possible to force peace where the conditions for peace are not present.

War termination

Given the number of instances in which unjust conditions and the failure of war prevention have already led to severe armed conflict, Canada, along with the international community, must activate a strategy for ending wars, based on paying more attention to peacemaking diplomacy and especially on a fundamental redefinition of the role of military force in international conflict and conflict resolution.

While the international community's primary response to armed conflict must be heightened attention to non-military peacebuilding and peacemaking strategies, a related requirement is a thorough redefinition of the role of military force in regional conflict. A good starting point would be to recognize that armed conflicts deeply rooted in conditions of injustice are not amenable to resolution by external armed force. It is not possible to force peace in situations where the conditions for peace are not present, or on people who feel betrayed by their public institutions.

Some elements of the Christian tradition, as well as many in the peace movement, reject any resort to military force, including military intervention in the effort to bring wars to early termination. The mainstream of the Christian tradition, as well as others which reject the legitimacy of war, consider external military force to have a role in ending war and advancing peace, to the extent that such force is engaged to protect and restore a political peacemaking process. Both of these anti-war traditions—i.e., rejection of any and all resort to force, or the acceptance of limited resort to force in certain circumstances—work together within Project Ploughshares to promote policies for the peaceful resolution of conflict and to reduce violence and the resort to military force.

For the international community to become serious about reducing global violence, as well as more effective in bringing existing wars to early termination, it will have to develop criteria to confine the use of military forces generally to that of protecting political fair process.

The military as police

Contemporary military forces are generally used for one of two purposes. Most frequently they are used to attempt to force a particular political outcome, to determine winners and losers—using "all means necessary," in the euphemistic language of recent UN resolutions, to defeat an enemy, to intimidate, and so on. In other words, they are used in a war-fighting model. But sometimes military forces are used to protect and restore a political peacemaking process. In such circumstances, military force is used not to force a particular political outcome but to prevent a political outcome that is based on the notion that "might makes right," and thus to facilitate the involvement of all parties in pursuing a settlement through a fair political process. It is in this sense that it can be helpful to shape a military function roughly analogous to the role of domestic police—using force not to impose "justice" or determine an outcome (i.e., guilt or innocence) but to serve and support an independent judicial system that determines an outcome.

In traditional peacekeeping, for example, military forces are not deployed to force a particular political outcome, but to support a ceasefire so that a separate political process can take place and determine independently a political outcome or resolve a particular issue.

During the Gulf crisis, Canada used its military forces according to both models. The use of Canadian ships in the Gulf, to monitor and support economic sanctions against Iraq, was an example of military intervention designed not to force a particular outcome by sheer force but to support a separate political process that was pursuing a satisfactory outcome by non-military means. In other words, it was military intervention following a policing model. The Canadian fighter aircraft that were later sent to attack targets in Iraq as part of the Gulf War were an example of military intervention intended to force a particular outcome by military means—reflecting a war-fighting model.

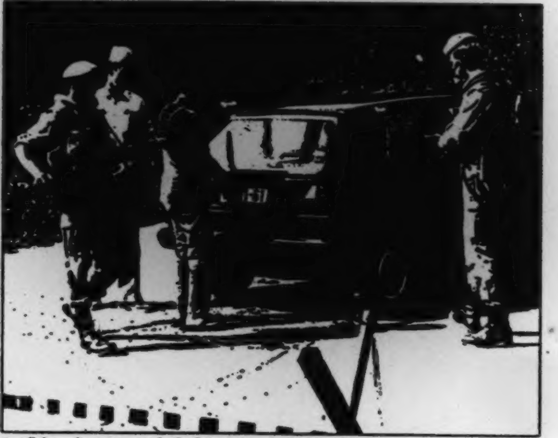
Similarly, when American-led forces first went into

Somalia, there was no intent to force a particular political outcome: they weren't fighting in support of one militia group or political faction over another, and they weren't trying to decide winners and losers. Instead, the intent was to get food to vulnerable people, to be a stabilizing influence in the midst of chaos, and thus to support an alternative, nonviolent political process under the direction of the UN. The point was to give time for district and regional councils to form in the effort to build a new social order from the bottom up—which is not to say that there were no other options, or that the operation confined itself to that model throughout the US presence in Somalia.

Police actions are also generally characterized by much greater restraint in the resort to force. When a hostage is held in some suburban house, the police don't come in and level the neighbourhood, as Desert Storm forces essentially did in Iraq/Kuwait, in their effort to get the culprit. In appropriate police action, there is a commitment to restrain the use of force, and to respect and protect innocent bystanders.

The point of the analogy is to restrict, and to promote clearer criteria for, the resort to military force—to confine it to particular situations and to limit it to particular purposes. Restricting military force to police-type actions is an essential part of disarmament and a strategy to reduce the world's propensity—and, more importantly, capacity—for war, and to widen the scope of, and opportunities for, nonviolent peacemaking in conflict situations.

Canada needs to rethink its use of military force and redesign its military forces with a view to restricting military operations to those situations in which they are intended to protect, restore, or support a legitimate political process for resolving disputes. Within the international community, Canada should promote the development of similar criteria for military intervention. One can identify at least three such categories of military activity to which Canadian armed forces should be limited in actions beyond Canada's borders: peacekeeping, humanitarian intervention, and protection and limited enforcement operations.



A policing role: UN troops in the former Yugoslavia stop a driver at a checkpoint. (UN photo)

Peacekeeping

Traditional military peacekeeping is premised on the voluntary restraint of belligerents who have themselves decided it is time to stop the fighting and seek settlement by other means. Military peacekeeping forces are therefore designed to support non-military peacemaking efforts, for example, by assuring the parties to the conflict that their own decision to end the resort to violence, or at least put it on hold while they seek other solutions, is respected by their adversaries. Peacekeeping forces can help to assure each side that its adversary is also abiding by ceasefire arrangements. Such peacekeeping forces are typically armed lightly with a mandate to use force only for self-protection.

Canada should promote and contribute to the international community's capacity to provide trained military and non-military personnel to patrol and monitor ceasefire zones to confirm the compliance of parties to the agreements. This should involve:

- restructuring Canadian military forces to focus training and equipment on preparations for peacekeeping operations,
- encouraging member states of the UN to meet their financial obligations related to peacekeeping,
- promoting standardized peacekeeping training, and
- encouraging the UN to explore the creation of an unarmed international peacekeeping corps.

Humanitarian intervention

Recently the world has been confronted with armed conflicts which have led to widespread chaos and put vulnerable civilian populations at extraordinary risk. Where civil order is effectively destroyed, civilians are increasingly subject to direct violence, including summary execution, rape, pillage and confiscation of property, as well as being denied access to food and other basic services.

The world community has an obligation to try to protect vulnerable people from the consequences of armed conflict and the destruction of civil order. In a number of recent cases, the military has been deployed to provide escort or to deliver humanitarian aid shipments directly to besieged populations. This kind of intervention is in accord with the principle of the restrained use of force, even though it can require a greater resort to military force than is normally associated with traditional peacekeeping operations—for example, not only to protect the military personnel themselves, but also to protect aid convoys from ambush. Here, too, the point of the military operation is not to force a particular political outcome, but to protect vulnerable people to enable them to participate in a legitimate political settlement process.

Canada should restrict military operations to situations which would protect, restore, or support a legitimate political process for resolving disputes.

Protection and limited enforcement operations

A third level of military intervention is to protect civilian populations in specially designated safe havens or protected areas, to maintain basic or minimal policing services, and to protect elements of a civil administration. The key objective is to protect the vulnerable victims of chaos and aggression without resort to full-scale military attacks and the further escalation of violence. Actions to maintain safe havens in war zones may require a more extensive use of force, but such military actions are likely to be successful in saving lives only if the challenges to humanitarian deliveries and to protected areas are intermittent and infrequent. In an environment of flagrant violations of agreements related to safe havens, and amid increasing attacks on belligerents by protective military operations, the resort to force will degenerate into general military combat—war. Such an escalation of violence, if met with still more violence by protective forces, could not ultimately serve the interests of the vulnerable. In other words, as is the case with domestic police, the restrained use of force to protect the vulnerable and to maintain order requires a general climate of political support and compliance.

In each of these cases of military intervention, from traditional peacekeeping to support for humanitarian aid delivery to enforcement actions in particular conflict zones, it is clear that ultimate success depends much less on military capabilities than on diplomatic peacemaking efforts. It is therefore important to remember that, even as we seek to redefine and redesign the use of military force, the pursuit of peace requires not so much the development of an effective military response but an enhanced non-military peacemaking capacity.

Restructuring the Canadian Armed Forces

To serve Canadian and international peace and security interests, Canadian defence policy must be reconfigured to reflect substantially changed security priorities. Canada, along with the international community in general, will be able to make a more lasting contribution to international peace and security through a much greater emphasis on peacebuilding measures than on military capabilities and intervention strategies. This truth applies at home as well as overseas. In efforts to control illegal drug use, for example, attention to community well-being, through community services, health care, or income support programs, is obviously more effective than enhancing NORAD's capacity to participate in drug interdiction activities. In the international community, enduring peace similarly depends on programs to promote community well-being through economic and social development. In fact, the world's continuing heavy emphasis on military preparedness is counterproductive to the effort to manage conflict and maintain stability.

Radically reduced military spending will not only reflect changes in national peace and security priorities but will require changes in military priorities as well. Substantial reductions in defence funding will mean that Canada will no longer maintain the capacity to participate in full-scale combat operations beyond Canada's borders. Canada's military preparations should instead focus on the development of those roles that will make the best contribution to international peace and security. Such a contribution must assume the least possible resort to force. Thus the top military priority must be traditional peacekeeping supplemented by capabilities to support humanitarian intervention and limited protection/enforcement operations. The capabilities required here are roughly compatible with domestic patrol and surveillance, aid to the civil authority, and search and rescue roles. An improved peacekeeping capability may require the acquisition of some specialized equipment (e.g., long-range transport); it definitely will require more specialized training. Canada should, in order to meet these objectives, end efforts to maintain a three-service combat-capable armed force. ◆

Source: *Ploughshares Monitor*, Project Ploughshares, March, 1994.

PEACE & SECURITY

FUTURE

ACTIVITY

12 Skills of Conflict Resolution

1 Win/Win Approach A new look at conflict and cooperation and the possibilities for mutual gain.
What is my real need here?
What is theirs?
Do I want it to work for both of us?

2 Creative Response Seeing conflicts as opportunities though conflicts are frequently seen as crises, they may also be regarded as an invitation to change.
What opportunities can this situation bring?
Rather than "how it's suppose to be", can I see possibilities in what is?

3 Empathy Seeing the other person's point of view. Recognizing the motivation behind apparently uncaring behaviour of other people.
What is it like to be in their shoes?
What are they trying to say?
Have I really heard them?
Do they know I'm listening?

4 Appropriate Assertiveness Knowing your needs and rights and how to state them clearly.
What do I want to change?
How will I tell them without blaming or attacking?
Is this a statement about how I feel, rather than what is right or wrong? (Be soft on the people, hard on the problem.)

5 Cooperative Power The difference between power over someone else and power with someone else.
Am I using power appropriately? Are they?
Instead of opposing each other, can we cooperate?

6 Managing Emotions Handling one's own anger and frustration.
What am I feeling? Am I blaming them for my feelings?
Will telling them how I feel help the situation?
What do I want to change?
Have I removed the desire to punish from my response?
What can I do to handle my feelings?

7 Willingness to Resolve Understanding the role that resentment plays in preventing successful negotiation.
Do I want to resolve the conflict?
Is resentment being caused by something in my past that still hurts? by something I haven't admitted to needing? by something I dislike in them, because I won't accept it in myself?

8 Mapping the Conflict Drawing up a map of the conflict which includes looking at the underlying needs, values, objectives and visions of participants.
What's the issue, problem or conflict?
Who are the important parties in this conflict?
Write down each person's needs.
Write down each person's anxieties or fears.
Does this map show areas we have in common?
What do we need to work on?

9 Designing Options Creating a smorgasbord of choices from which conflict participants can choose action more appropriate for both parties.
What are all the possibilities?
Which options give us both more of what we want?

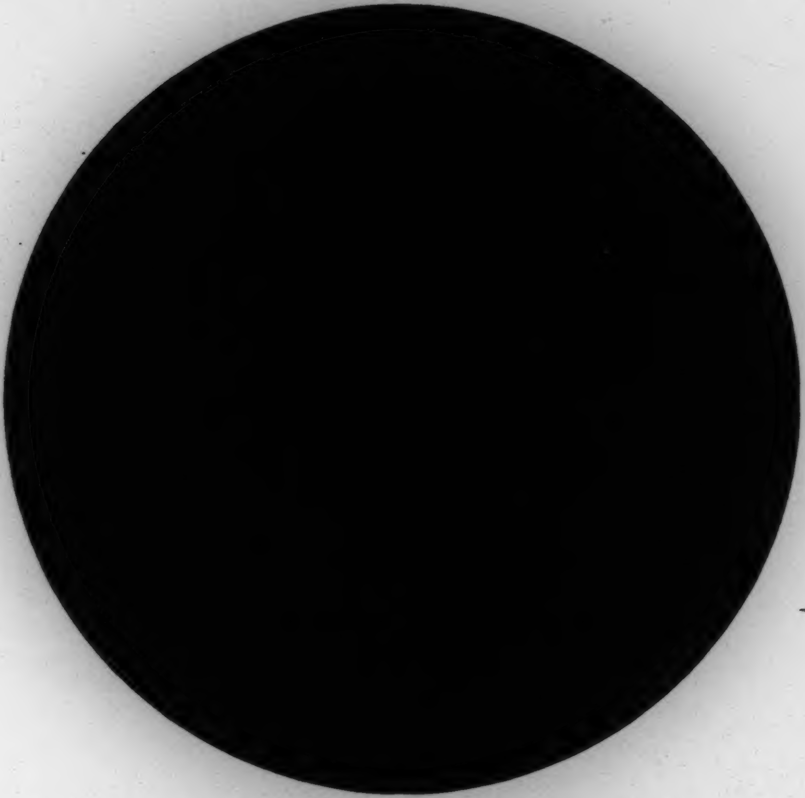
10 Negotiation Skills Creating suitable environments for working together towards resolution; synthesizing different interests; working towards new balances, agreements and contracts.
What do I wish to achieve?
How can we make this a fair deal - with both people winning?
What can they give me? What can I give them?
Am I ignoring objections? Can I include them?
What points would I want covered in an agreement?
Is there something that could be included to help them save face? Is saving face important to me? Do I particularly need anything?

11 Mediation Understanding the special role of the mediator and the importance of neutrality.
Can we resolve this ourselves or do we need help from a neutral third person? Who could take this role for us?
Is mediation the most appropriate role for me? If so, how would I set up and explain my role to both parties?
Can I create the right environment for people to open up, understand each other and develop their own solutions? What might help this?

12 Broadening Perspectives Recognizing your view as one point of view and understanding the other's point of view as also valid and necessary as part of the whole.
Am I seeing the whole picture, not just my own point of view?
What are the effects of this beyond the immediate issue?
Where might this lead in the future?

Source: The Conflict Resolution Network, *Networks*, February, 1994

Human Rights



A person is a person because he recognizes other persons.

- Desmond Tutu

Human Rights

Injustice anywhere is an affront to justice everywhere.
- Martin Luther King Jr.

Human rights are central to our quality of life. They are at the heart of understanding how we relate to others in local and global communities and the principles of human rights are at the core of a just society. Since the end of World War II, a new era in human rights thinking has evolved. The United Nations was established in 1945 primarily to secure a more peaceful world order. Part of the UN mandate was to draft conventions and declarations to be endorsed by nations of the world. The intent of such declarations is to create conditions for peaceful resolution of conflicts and to eliminate human suffering based on universal principles of justice, dignity, and fairness. The UN Declaration on Human Rights (1948) was a key document in establishing these principles. The main elements of this declaration include the right of people to:

- individual freedoms - speech and press, religion, association, and assembly
- political participation -to elect and be elected, together with other rights essential for such participation
- social and economic rights - right to work, right to food, to education, and so on
- cultural identity and continuity - the right to participate in the cultural life of society
- self-determination - granting authority to groups of people to rule themselves according to their own principles, cultural norms, and traditions

Subsequent conventions such as the International Convention on the Elimination of All Forms of Discrimination (1965), the Convention on the Elimination of Discrimination Against Women (1979), and the Convention on the Rights of the Child (1989) have dealt with specific forms of discrimination and have evolved to address more contemporary human rights issues.

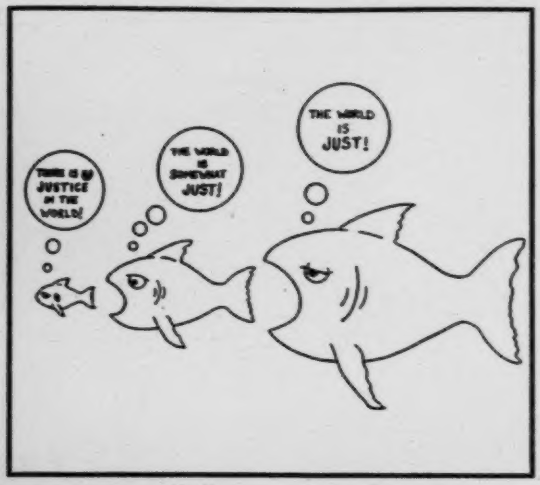
Concern for human rights has increased since World War II. Several reasons account for this. First, people reacted with horror and outrage when policies of genocide against Jews and other minorities became widely known. Second, people have become far more aware of atrocities, apartheid, political repression, persecution of indigenous people, and other human rights violations due to the work of non-government organizations (such as Amnesty International and Tools for Peace) and because of increased media coverage. Third, many nations claim to protect human rights but, in fact, ignore their own legislation. Inconsistencies and violations are no longer as easy to cover up.

Some individuals put themselves at great personal risk by protesting violations of democratic principles or drawing attention to human rights abuses. When their actions are recognized by the world community pressure for change may result. Nelson Mandela of South Africa and democracy leader Aung San Suu Kyi of Burma, both Nobel Peace prize winners, are two such examples. Both of these people raised world consciousness of inequities and abuses in their respective countries. Mandela has been instrumental in bringing about fundamental changes to the political structure of South Africa, and Aung San Suu Kyi champions democracy.

Since the inception of the UN Declaration of Human Rights, an evolution in its interpretation and content has occured. Western nations dominated the UN following World War II, hence their interpretations of "rights and freedoms" became the basis of the Declaration. Initially, emphasis was placed on the Western notion of freedom meaning "liberty". However, the Soviets insisted that social and economic rights be included in human rights legislation. More recently, developing nations have insisted that rights concerning "solidarity" or brotherhood be written into declarations and conventions. For them solidarity rights are important because they allow for development to occur in nations of the South without interference from the North. These rights also provide nations of the South with claims for international assistance and help. Rights in this case are expended to include the idea that nations have the right to expect redress for inequities that have been perpetuated historically.

It is one thing to agree to and ratify declarations and conventions of human rights (most nations do); it is quite another to actually carry these out. It is the responsibility of individual nations to see to it that human rights are being protected. One of the great paradoxes of our time is the general willingness to provide "lip-service" to human rights while at the same time violations of these very rights occur in varying degrees in most countries, including our own. The "ideal" and the "realized" goals of human rights are not always in harmony.

Human Rights Conflicts: A Case Study


THERE IS NO JUSTICE IN THE WORLD!
THE WORLD IS SOMEWHAT JUST!
THE WORLD IS JUST!

Many nations find themselves in the awkward position of having trade considerations conflict with desires to maintain international standards of human rights. The NAFTA (North American Free Trade Agreement) created such a situation. In January of 1994, Mexico's Chiapas Indians violently objected to NAFTA on grounds that their livelihoods would be jeopardized by the pressure for Mexico to become a more export-oriented and low-wage economy. For them, the loss of their communal farmlands has had a devastating effect on their rural traditions and livelihoods. Under NAFTA, it is estimated that two million farmers stand to be uprooted over the next 15 years (Todd, 1994, p.A10).

The Chiapas, who already count among Mexico's poorest people, felt that their voices have not been heard and that their interests have been ignored by people in positions of power and authority. In protesting the Mexican government's position on NAFTA, some Chiapas Indians lost their lives or were imprisoned. As Canadians, we usually consider the implications of NAFTA from our own perspective and pay little heed to the potential harm it might cause those outside our own country. We must ask ourselves can decisions such as these be justified if they are not good for everyone who is involved or affected.

ISSUES

Human Rights: What are the issues and questions?

1. Why is democracy a necessary precondition for such principles as equality, justice, responsibility, tolerance, and dignity to be realized? Does the principle of "majority rules" ensure that the minority will be protected? Debate this idea.

2. Study Canada's *Charter of Rights and Freedoms*. Who does it protect? How are Canadians protected? Are any of these rights controversial? Which ones? Why? Find current issues in the news that illustrate the complexities involved in rights debates.

3. To what extent do the rights embodied in our own constitution reflect the values of our society? How can freedom of the individual and equality among individuals coexist? How can the rights of the individual and the rights of the group be maintained simultaneously?

4. Mark an X on the continuum that indicates the extent to which freedom should be allowed. Discuss your selection with someone who has taken a different position.

none 0	5	total 10

5. How would you personally define "freedom"? Would you set limits on freedom (i.e. age, ability, circumstance, etc.)? Are there pre-conditions for freedom? For example, is it possible for people to be free if they are starving?

Reference

Todd, D. (1994, Jan. 25). Human rights and trade in conflict. *Edmonton Journal*, p. A 10.

Discrimadot

Purpose

Discrimadot is a simple exercise which can lead to useful discussion about the feelings aroused by the exclusion of minorities by majority groups.

Time: 5 minutes

Materials: small, self-adhesive dots (in four colours, so that there are enough dots for all but three students)
three dots, each of a different colour or shade than all of the other dots

Example of Dot Distribution in a Class of 31
7 red, 7 blue, 7 yellow, 7 green
1 purple, 1 orange, 1 pink

> All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood (and sisterhood).
>
> \- Source Unknown

Activity

1. Students form a circle and close their eyes. Each participant has a coloured dot stuck to the side of their forehead. The colours should be spread amongst the class so that neighbouring students do not have the same colour.

2. Students open their eyes and are asked to form groups of the same-coloured dots without speaking.

3. After a short period, four groups will be formed while three students search in vain for a group to join. End the exercise.

4. Debrief by discussing the following questions:

   a. How did the three students with unmatching dots feel as their classmates formed groups to which they were denied entrance?
   b. What did members of the "majority" groups do when approached by the "minority"?
   c. How did the "majority" feel about exluding people? Did they have second thoughts? Did they act upon them?
   d. Did the three "minority" students get together? Why? or Why not?
   e. In what ways does the exercise reflect - or fail to reflect - majority/minority relationships in society?

Source: adapted from *Human Rights: An Activity File*, Graham Pike and David Selby, Stanley Thornes Publishers, Ltd., 1990.

Rights Auction

Purpose

1. To allow students to consider what rights are important to them.
2. To have students critically think about the relationships between money, power and rights.

Time: one class period

Materials: class set of Student Handout, "Rights Auction"
pair of dice for each 4-5 students
gavel (or equivalent)

Activity

1. Give each student a copy of Student Handout, "Rights Auction".

2. Ask students to underline the six rights they find *most* important with one line and the six rights they regard as *least* important with two lines. Students can add three rights of their own choosing in the blank spaces.

3. Divide the class into groups of four or five and have the students share and discuss each other's choices (ten minutes). After the group discussion, a brief opportunity should be given for individuals to amend or change their underlinings if they wish.

4. **Rules of the Auction:** Students are given an imaginary thousand units of currency and each throws the two dice once to determine how much more they receive. Dice dots have a value of a hundred units so, for instance, a throw of nine would earn nine hundred extra units. A student throwing two sixes can have the privilege of throwing one extra dice. The auction then begins, rights being "sold" to the person bidding the most money. The auctioneer - teacher or student- should be brisk and build up excitement using typical auction langue ("going once, going twice, going three times, gone"). She should take cues from students as to which rights to auction and, occasionally, select the rights herself. A deal is sealed by the gavel being banged on a table. Each participant keeps a careful record of units spent and must withdraw from further bidding when she has no units left. The auction should end after fifteen to twenty minutes at which point individuals with units remaining can purchase any statements they wrote in the three blank spaces (they decide the price themselves bearing in mind the worth of statements they purchased in auction).

Debriefing

An auction is often a highly charged event and it is probably best to begin the debriefing discussion by asking students to share feelings, say what they bought and identify those rights they were sorry not to have been able to purchase.

Out of this sharing, some important areas for further discussion will probably emerge:

1. **Prioritization of Rights**
   Which rights were originally underlined as *most* important, which as *least* important? (A chart collating students' original choices can be drawn on the board.) What amendments to underlinings followed group discussion; why were those amendments felt to be necessary? Why did individual students bid so eagerly for particular items and not others? Were there certain items for which all or most students bid heavily; why was that? Were there items which attracted little interest; why? What rights would individuals bid higher for next time? What rights were written in the three blank spaces? What did students learn about their personal prioritization of rights?

2. **Wealth and Enjoyment of Rights**
   How did the amount of currency a participant had affect her ability to obtain the rights she valued most? Did "buying power" affect bidders' willingness to take risks? To what extent does the auction reflect reality in that the wealth of a nation, group or individual influences their ability to actually enjoy and exercise their rights? Did anyone find it offensive that rights were on auction to the highest bidder? Is the concept of equal rights impossible to achieve as long as there is disparity in wealth?

3. **Perspectives on Rights**
   To what extent did the different prioritization of rights by students reflect different perspectives as shaped by factors such as class, gender, ethnicity, ideology, race and religion?

Variations

The rights auction can, alternatively, be conducted with every participant having equal buying power. Discussion will probably then focus upon the question of rights prioritization. One suggestion is that the auction should first be attempted in this way with a re-run incorporating wealth disparity (this separates the question of rights prioritization from that of the relationship between wealth and the enjoyment of rights).

The auction can also be attempted with play money and with one student appointed banker. To avoid using dice, the teacher can write a different number of units on each copy of Student Handout , "Rights Auction" before distributing it.

Source: adadpted from *Human Rights: An Activity File*, Graham Pike and David Selby, Stanley Thornes Publishers, Ltd., 1990.

> [illegible]

Student Handout

Rights Auction

1. The right to work for payment outside school hours
2. The right to smoke, drink alcohol and take drugs
3. The right to belong to a nation
4. The right to see files kept on me by my school or employer
5. The right to join a school students' union
6. The right to negotiate what type of education I want
7. The right to travel were I want
8. The right not to have my private correspondence read by others
9. The right not to be discriminated against on the basis of my age, gender or race
10. The right to a free primary and secondary education
11. The right to own private property
12. The right to a fair trial if accused of a crime
13. The right to speak and write my opinions
14. The right to a peaceful unpolluted environment
15. Freedom from slavery
16. The right to participate in the management of the school
17. The right to practice my religion without hindrance
18. The right not to be arrested by the police unless there is good cause
19. Freedom from torture and cruel, degrading punishment
20. The right to medical care
21. The right to vote in local and national elections
22. The right to be consulted on decisions which effect my own future
23. The right to voluntarily give up any or all the above rights
24.
25.
26.

Units of currency at the start of the auction ___________		
Right No. (from above list)	**Price Paid**	**Balance**

United Nations Declaration of Human Rights... In Plain English

Included in the Declaration are the following principles:

Everyone must understand that each person in the whole human family has the same rights as every other person. Until we understand this, freedom, justice and peace cannot exist.

The human rights of many people have been violated. Wars and other acts have oppressed people throughout history and around the world. A world in which human beings can enjoy the right to say what they think, to chose their own beliefs, and to live without fear and without want must be our greatest aim.

Human rights must be protected by laws.

By this Charter, the members of the United Nations state their belief in basic human rights, in the importance and value of every single person and in the equal rights of men and women. They have also agreed to work for social progress and better living standards.

Countries that belong to the United Nations have promised to cooperate with this international organization in every respect so that the rights and freedoms of all people in the world should be protected and respected.

It is very important that all nations understand what these rights and freedoms exists so that the promise can be carried out.

The General Assembly of the United Nations proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations. Every person and every group in society is asked to work continuously to reach these goals by teaching respect for human rights and freedoms and by approving laws that will give more protection to these rights and freedoms.

Article 1 - Equality of All People
When children are born, however different they are, they should have the same dignity and rights. They should always be treated fairly, so that they can learn how to behave towards each other with kindness and respect.

Article 2 - Rights of All to Fair and Equal Treatment
You should have all the rights and freedoms listed in this Declaration, no matter where you are from, what colour you are, what sex you are, what language you speak, what religion you practise, what views you hold or how rich or poor you are. Nor does it matter what kind of country you live in.

Article 3 - Right to Life
You have the right to life, and to live in freedom and safety.

Article 4 - Right to Freedom from Slavery
No one has the right to make you a slave and you cannot make anyone your slave.

Article 5 - Right to Freedom from Torture
No one has the right to torture you, or to treat or punish you in a cruel way, and you cannot torture anyone. (Torture means to act in a way which hurts someone purposefully and severely in body or mind - when someone in authority or power wants to punish, to frighten or to force someone to confess.)

Article 6 - Right to be Regarded as a Person
Wherever you are, the law must treat you as a person and not a thing.

Article 7 - Right to Equality Before the Law
The law is the same for everyone, and it should be applied in the same way for everyone. Laws must never treat people differently because of race, or colour or ways of life.

Article 8 - Rights to Legal Protection
You can ask for legal protection when the law of your country is not respected and your rights are ignored.

Article 9 - Right to Freedom
No one has the right to put you in prison or keep you there, or to send you away from your country unjustly or without reason.

Article 10 - Right to a Fair Trial (1)
If you must go on trial, this should be done in public. The people who try you must not let themselves be influenced by others.

Article 11 - Right to a Fair Trial (2)
You should be considered innocent until it can be proved that you are guilty and you have the right to defend yourself against any charge at a public trial. You should not be punished for something you did before a new law was made which now forbids it.

Article 12 - Right to Privacy
You have the right to ask to be protected if someone wants to force you to change the way you are or what you and your family think or write. No one can enter your house without a reason, or say untrue, damaging things about you.

Article 13 - Right to Freedom of Movement
You have the right to come and go as you wish in your country. You have the right to leave your country and return to it if you wish.

Article 14 - Right to Political Asylum
If someone persecutes you, you have the right to go to another country and ask it to protect you. You lose this right if you have committed a crime and have not respected what is written in this Declaration.

Article 15 - Right to Nationality
You have the right to belong to a country and no one can prevent you, without good reason, from belonging to it or any other country if you wish.

Article 16 - Right to Marry and Have a Family
You have the right to marry and have a family when you are an adult. There should be nothing to stop you marrying someone from a different race, country or religion from yourself. Men and women have equal rights in marriage. No one can force you to marry. The government of your country should protect your family.

Article 17 - Right to Own
You have the right to own something yourself or share it with other people. No one can take it away from you without reason.

Article 18 - Right to Freedom of Belief
You have the right to make up your own mind, to follow your conscience and to choose your religion freely; you can change your religion, teach it to others, and practice it as you wish, either alone or with other people.

Article 19 - Right to Freedom of Opinion
You have the right to think and to express your thoughts freely. No one should stop you from having your own views, or from getting or giving information and ideas from or to other people, no matter where they live, through books, newspapers, radio, television or other means.

Article 20 - Right to Freedom of Assembly
You have the right to organize or take part in meetings or work together in a peaceful way but no one can force you to belong to a group.

Article 21 - Right to Political Activity
You have the right to take an active part in your country's affairs by belonging to the government or by voting for politicians of your choice. You have the right to work in local government. The government shall be elected freely by all people. Elections shall be held regularly and everyone's vote is equal.

Article 22 - Right to Social Security
You have the right to social security (a roof over your head, enough money to live on and medical help if you are ill). Also the chance to take part in and enjoy music, art, crafts, sport and anything which helps you to develop your personality.

Article 23 - Right to Work
You have the right to work, to choose your work freely and to receive payment for it which allows you and your family to live decently. Men and women should receive the same pay for doing the same work. You have the right to claim unemployment benefit or social security if necessary. You have the right to join a trade union to protect your interests.

Article 24 - Right to Leisure
You have the right to rest and leisure, to work reasonable hours and to take regular paid holidays.

Article 25 - Right to a Decent Standard of Living
You have the right to a decent standard of living and to be helped if you cannot work because there is no work, or because you are ill or too old, or because your wife or husband is dead or for any other reason beyond your control. Mothers and children deserve special care. All children have the same rights, whether their parents are married or not.

Article 26 - Right to Education
You have the right to learn. Primary education should be compulsory and free. You should be able to learn a profession or continue your studies as far as you are able. At school you should be taught to develop your talents and to get on with other people, whatever their religion, their race or their nationality. Education should help the United Nations in its efforts to bring about and keep peace in the world. Your parents have the right to choose what kind of school you will go to.

Article 27 - Right to Culture and Copyright
You have the right to join in cultural activity and to share in the better life that scientific progress makes possible. Anything you invent, write or produce should be protected and you should be able to benefit from it.

Article 28 - Right to Protection of Rights
So that your rights and freedoms are respected in your country and all over the world, there must be an "order" which can fully protect them.

Article 29 - Duties to Community and Respect of Rights
This is why you also have duties towards the people you live amongst. In a democratic society, your rights and freedoms shall be limited only so far as necessary to protect the rights and freedoms of others.

Article 30 - Protection of this Declaration
No government, organization or person may destroy the rights and freedoms set out in this Declaration.

Source: Amnesty International, British Section

"The right to an open future"

Philosopher Joel Feinberg coined the phrase in our headline — by it he means that children should be free to enter adulthood with as many options open to them as possible, and with the ability to choose among them

A year ago, the United Nations unanimously adopted the Convention on the Rights of the Child. This document, 10 years in the making, sets out in detail how children must be treated. In part, the Convention says that:

- Every child has the right to life, a name, and a nationality from birth.
- Parents have the main responsibility for raising children but the state must give appropriate help and develop day-care facilities.
- States shall protect children from physical or mental harm and neglect.
- States shall not allow child prostitution or drug trafficking.
- Disabled children shall have the right to special treatment, education, and care.
- Primary education shall be free and compulsory as early as possible.
- Children must have access to medical attention.
- Discipline should respect the child's dignity.
- Children shall not face the death penalty or life imprisonment for crimes committed under the age of 18.
- Children shall have the right: to freedom of expression; to receive and impart information and ideas of all kinds; to freedom of association and peaceful assembly.
- Children of Native Peoples and minorities shall freely enjoy their own culture, religion, and language.
- Children below the age of 15 shall not be sent to war.

Many of the principles outlined here have conditional clauses in them. For example, special facilities are to be provided for disabled children "subject to available resources." This weakens the principle by allowing any state to wriggle out of it by claiming it doesn't have the resources. Supporters of the Convention say that without the flexibility given by such clauses, the whole Convention would never have been agreed to.

As it is, the Convention will be legally binding when it has been ratified by 20 countries. At that point, a committee of people from 10 countries will have the power to investigate abuses of children. If the committee finds that violations of rights have taken place it will publicize the facts. The idea is that countries will do their best to comply because of the fear of national embarrassment should violations come out in the open. Some human rights activists say that that sort of penalty is like being slapped across the hand with a wet noodle. But, no world body has the power to do much more than expose wrongdoers to the "court of world opinion."

Another problem with the Convention is that no nation's hands are clean. Kimberly Gamble of UNICEF says that: "Every country in the world is in violation of this Convention every day of the week."

In Canada, the death rate for newborns whose parents are living below the poverty line is twice the national average. This is true also of Native People. Also, in Canada, food banks serve 560,000 children a year. And, a national policy for day-care in Canada appears to have fallen apart at the seams. True, Canada is closer to meeting the principles of the Convention than say Ethiopia, South Africa, or Thailand, but we can't afford to be smug. As you'll read in our feature report, Canada and the rest of the world have a long way to go before a perfect place for children to grow up in is achieved.

UNICEF says there is a way to achieve the goals of the Convention; each nation of the world should divert just 5% of its military spending to meeting the needs of children. For the world that would amount to $50 billion, while Canada's share would be $600 million.

What a wonderful way for Canada to show world leadership. by cancelling part of its arms budget and using the savings to help children.

Source: *Canada and the World*, December, 1990.

"War" Waged on Latin American Street Kids

by Samuel Blixen

Montevideo (LP) - In the back streets of Latin American cities a war is being waged against millions of abandoned children.

Against a backdrop of increasing poverty and street crime a new type of death squad has sprung up: "clean-up squads" or "avengers." They target and exterminate street kids, and many believe they are assisted by police and financed by the business sector.

Surviving as beggars, thieves, prostitutes, drug runners or cheap factory workers, street kids are considered the criminals of the future and their elimination will supposedly prevent future problems.

Some victims are gunned down while they are sleeping below bridges, on vacant lots and in doorways. Others are kidnapped, tortured and killed in remote areas.

In Brazil, the bodies of young death squad victims are found in zones outside the metropolitan areas with their hands tied, showing signs of torture and riddled with bullet holes (LP, Oct. 18, 1991).

> *Until recently, the image of the abandoned Latin American child was of a ragged child sleeping in a doorway. Today the image is of a body, lacerated and dumped in a city slum.*

Street girls are frequently forced to work as prostitutes. Abortions are the fifth highest cause of death among young people in Brazil. One 13-year-old girl who successfully escaped from her kidnappers and was a witness to a massacre said she did not think she would live to be 18. "If the death squads don't kill me then I will die of AIDS," she said.

In Santa Fe de Bogotá 35 children disappear every month, according to the Institute for Family Welfare. The group claims 20,000 homeless children live in the capital alone (LP, Aug. 16, 1991). In the first six months of 1991, 1,000 "disposable" children were assassinated.

In Guatemala City, the majority of the 5,000 street kids work as prostitutes. In June 1990, eight children were kidnapped on a street in the capital by men riding in a jeep. Three bodies were later found in a clearing with their ears cut off and their eyes gouged out: a warning about what could happen to possible witnesses (LP, Sept. 13, 1990).

The assassins are rarely caught and almost never punished.

In a rare case, 12 groups accused of murdering children were broken up in Rio de Janeiro last July. Minister of Health Alceni Guerra blamed business owners and merchants for financing the death squads (LP, July 11, 1991).

Yet, the murders continued to increase. In Rio de Janeiroand in Sao Paulo reports indicate an average of three children under the age of 18 are killed daily. According to statistics from the Legal Medical Institute, 427 children in Rio de Janeiro have been killed this year. Almost all the murders have been attributed to death squads.

Analysts believe the assassins are police officers or criminals with ties to the police force. Human rights groups claim judges routinely free police officers implicated in the murders.

Mario Pereyra, a 19-year-old ex-police officer in prison in the Brazilian state of Pernambuco since October 1990, confessed to killing 115 people, the majority children. "A day didn't go by without my killing someone. We were led by the police. They gave us submachine guns, shotguns, rifles," he said.

In a region where 183 million people live in abject poverty, death by violence is only one of the threats for street children.

Regional statistics show that every minute 28 children die from hunger in Latin America. According to UNICEF, 69 million children survive by doing menial labor, robbing, running drugs, and prostitution.

In Ecuador where child labor is illegal, approximately 100,000 children between the ages of 4 and 14 work 10- to 12-hour shifts in Guayaquil for low wages. Fifty young people cleaning up blood in a municipal slaughterhouse were recently picked up by welfare organizations. In Quito and Guayaquil three out of every 10 minors are victims of sexual abuse.

The region's social services are not able to meet children's needs. In Venezuela, Ecuador and Bolivia child protection programs have been implemented, but resources to meet basic nutritional and housing needs are insufficient. In Ecuador, for example, more than 50 percent of children suffer some level of malnutrition.

In Panama the Minors Protective Tribunal buildings were bombed during the 1989 US invasion, rendering work nearly impossible. Following the invasion the number of criminal gangs robbing stores in search of food increased. Of all the robberies and attacks reported, it is estimated that 45 percent are committed by minors using stolen military weapons.

In Peru 51,000 of the 600,000 children born this year will not survive their first year. Representatives from a drug dependency clinic claim Lima has 100,000 child drugaddicts.

Regional authorities are not able to protect minors from exploitation and the child labor force often works in conditions of slavery.

In the Brazilian state of Rondonia on the Bolivian border, approximately 1,000 children work as virtual slaves extracting tin and another 2,000 adolescents work as prostitutes, according to union sources.

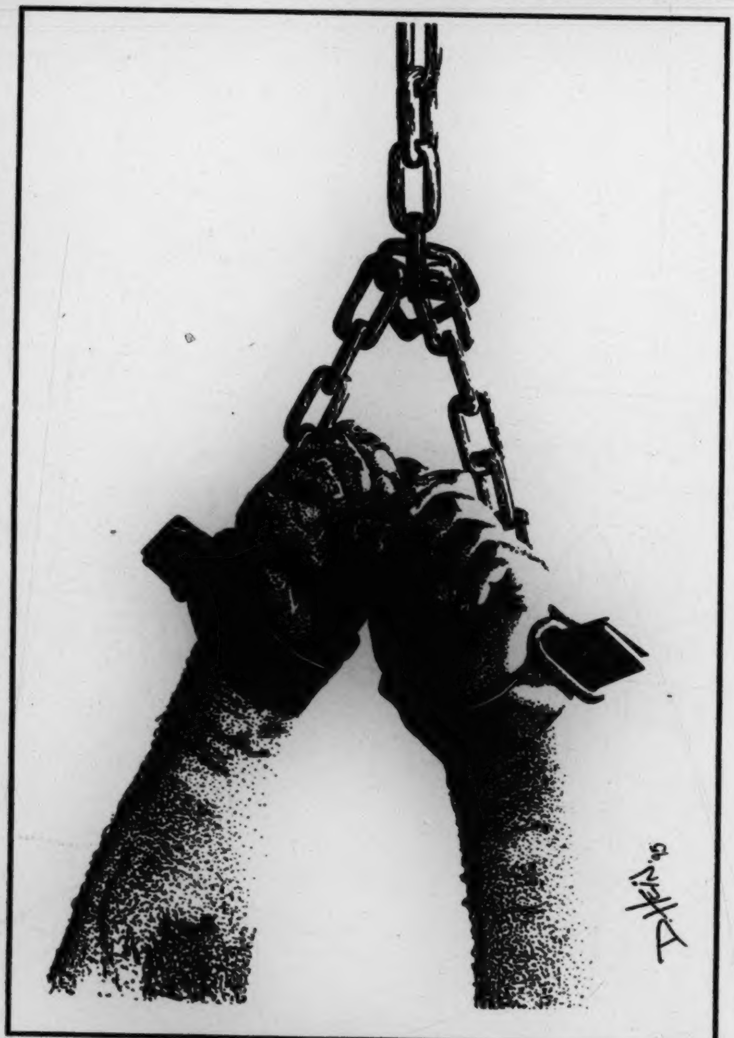
Private employment agencies in Puerto Maldonado, capital of the Peruvian jungle department of Madre de Dios, recruit children to pan for gold. The children are sold to the highest bidder, according to Vicente Solorio, head of an investigation commission of the Peruvian Labor Ministry, which recently closed three of the agencies in Puerto Maldonado (LP, Oct. 31, 1991).

Children work 18 hours a day in water up to their knees and are paid a daily ration of bananas and boiled yucca, reported a young campesina who escaped after eight months of forced labor.

Despite the commitment by 71 heads of state at the September 1990 World Summit on Children in New York to "offer better protection for children," the situation does not seem to be improving.

Until recently, the image of the abandoned Latin American child was of a ragged child sleeping in a doorway. Today the image is of a body, lacerated and dumped in a city slum.

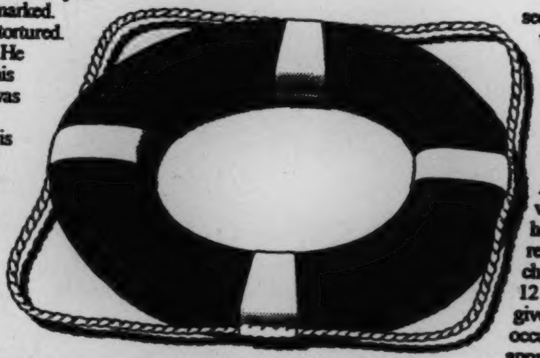
Source: *Latinamerica Press*, **November 7, 1991**



Victims of Rescue

Street children live violent and dangerous lives. But "rescuing" them isn't the answer. Anthony Swift explains.

Ricardo is one of Brazil's child "gangsters," said to be dangerous. He crouches in the dust to tell me about his life. He works for a gang checking out possible scenes for planned assaults or robberies. When I asked why he steals, he says: "There are some people who have everything. I have nothing. I steal because when I ask they give me nothing". Twelve year-old Ricardo once had a job but left because he was cheated by his employer: "Children's work is slavery," he says.



Ricardo is under no illusions about the risks that his life-style engenders: "Once you get caught you are marked. You are beaten and tortured. You can be killed." He touches a graze on his throat that he says was caused by a police truncheon; his body is a diary of punishing encounters. He has been arrested three times, twice shut up with adult prisoners and taken to State internment centres for children, from which he escaped: "Last time I was tortured so badly the police just let me go." Like other countries Brazil is frightened of its abandoned children and reacts violently to their transgressions. I ask Ricardo what he will be doing in 10 years time. He shrugs and spits into the dust: "In 10 years I think I will be dead."

Ricardo comes from one of the 200 slums in the north-eastern city of Recife. The shanty-town sprawls around us - testimony to a style of development which has seen wealth concentrate in the hands of a few as the nation has fallen heavily in debt to the West and millions of people have been displaced from rural areas to the cities. In just 20 years nearly 40 per cent of the population has moved from the country to the cities; and no provision has been made.

Hunger, unemployment, homelessness and lack of schooling characterize the lives of people who live here - symptoms of an economic violence which last year saw industrialized countries take 43 billion dollars in profit from poor nations. The health, welfare, education and incomes of the poorest are the first things to be cut. The weakest suffer first - and they are the children.

Rescue Attempts

All over the Third World you see child victims of economic violence: the abandoned, the runaways, street children, child prostitutes, child labourers and criminalized children. In Brazil alone there are an equivalent to half the population of the UK. And scattered around the world aremany attempts to help. I visited one in India: a residential programme for street children in Bombay. Here I met 12 young men who had been given an education and taught occupational skills. But the approach had not been successful: only one youth had found employment. To find work in India one needs the patronage of influential people, which is not available to former street children.

One youth, Srinivas, complained: "In the home we were safe. We learned skills. But we didn't learn how to survive in the world. I am exactly where I was on the day I left street life." He had lost the opportunistic sharpness of the street survivor whilst acquiring unrealizable aspirations and impractical skills.

Such "rescue" programmes are limited, often confused, acts of power by individuals who wish to exercise benevolence in a social structure that is not benevolent. Rescuing children involves removing them to a safer place, invariably higher up the ladder of economic domination. These programmes are the stuff of traditional charities. Not only do they fail to address the cause of deprivation but at some point - usually sooner than later - their power to intervene and their knowledge about how to do so effectively runs out. When the benefactor's power reaches its limits, their proteges return to the mercies of the real world.

Worse still, rescue programmes appeal to the "generosity" of their donors - associating wealth with benevolence and hiding the real cause of deprivation. The poor are cast as dependent on the goodwill of the rich - who remain ignorant of the agonizing dilemmas engendered by poverty: decisions like which child an impoverished mother will send to work without an education, or perhaps let die, so that her other children can live. Near Bangalore - also in India - I talked to a mother who had sold two of her children into employment in a distant village: "It is like taking the umbilical cords of my children and burning them slowly over a fire," she said.

The poor do not want charity from the rich. They want real power over their own lives. I asked the mother of three young children who labour as domestic workers how she would change her children's lives if she could: "Why ask me a stupid question?" she replied. "If I had power none of my children would be working."

Cast Aside

Back in Brazil I discovered a project that generally does help street children. And it is situated right were it is needed - in a desolate suburb of Sno Paulo two hours from the city-centre.

This is bleak place of plain concrete structures and dusty roads. Accommodation is rented not just by the week but for fractions of the day: "I was told of one family who, in order to sleep, rented a room for just three hours a day.

Sometimes those lucky enough to have a "permanent" room tie young children to furniture while they are away to protect them from the dangers of the street. There are no facilities for children, and many have no access to schooling. Often they steal or prostitute themselves for money.

"We would like to have space to play. Here we don't have any chance, either for working or for playing," one child told me. "If we stay on the streets the neighbours complain. Here people complain about everything. Even our colour is criticized. If you are playing with a ball and it falls in their yard, they just destroy that ball."

"They fear we are thieves," added his companion.

But now there is a new initiative to help such children - street education. It differs from rescue programmes in not seeing children as the problem. Nor does it regard the removal of children from their environment as necessary or desirable.

Taking Control

Inspired by the work of Brazilian educator Paulo Freire, "street educators" work in the most deprived city areas to empower children by helping them discover their own worth, and to value each other. The educators work particularly with children who are embarking on lives of crime, because not only are these children generally more adventurous and intelligent than those who accept slave-like labour - they are also in the greatest danger.

Crime plunges both children and communities into general degeneration and violence. It deprives children of community support. And it allows self-styled "justice makers" - vigilante death squads allegedly composed of off-duty police and local businessmen - to shoot children with impunity. No questions are asked.

The educators live in or near the slums where they work,establishing themselves as a reliable adult presence. They intervene directly in immediate danger, approaching feared local gangs and police stations, or ensuring that children get medical treatment. Their role is to help children understand the consequences of their actions and to take responsibility for themselves.

Street educators encourage the children to establish properly constituted Associations of Street Boys and Girls and hold regular meetings at which problems are identified and courses of actions decided upon. Most of these children have no conventional education and so take their own history, their cultural roots and their slum environment as the subject of study. As they are encouraged to take about and reflect on their lives, disdain for their area gives way to understanding and identification: "Most of all I would like to be a doctor," said a seemingly tough 14 year-old. "If anything happens round here I'd like to help. I would be right on the spot."

One group I visited has started a vegetable-growing co-operative, cultivating empty plots of land on the fringes of Sno Paulo and selling their produce in the local market to provide an income. Earnings are low. But this is not an isolated submission of individual children to exploitative employers. It is a group choice to buy time in which to find other ways forward. The same children have successfully raised small sums locally for their association: slowly they are winning community support instead of rejection. They have also demonstrated with placards in the city centre against police inertia over the killings of children by "justice" committees. As one street educator, Jono de Deus, told me: "We want to give these children back to society, but with a critical grasp of what has been imposed on them and a knowledge of how they can use their experience to bring about change."

What really convinced me was the mutual respect and trust between street children and educators. There were no keys or locked places, yet my cameras were never safer than in the company of "thieves". I asked one group of children what it would be like if there was no Association of Street Girls and Boys: "We would either be arrested, or stealing everywhere," said one. "We would be in bad shape," said another, "We would be ripping off everything we could."

Source: *New Internationalist*, April, 1989.

INTERDEPENDENCE

HUMAN RIGHTS

Trading Rights

As China's economy zooms upward, Western democracies face a dilemma: whether or not to trade with a country which tramples on human rights.

The most populous country in the world is in an economic ferment as its communist rulers in Beijing try to keep the lid on change. It all started with paramount leader Deng Xiaoping's reforms. These allowed provinces such as Guangdong and Jiangsu to become free economic zones, operating capitalist economies and acting as export centres for Chinese goods moving from there through nearby Hong Kong.

Now, 15 years after Mr. Deng began his economic revolution, China has become the world's fastest growing economy. Last year, its great leap upward recorded a gain of 13%, though along with the boom major cities were hit with 23% inflation.

A growing Chinese entrepreneur class is pacing those huge economic gains. These risk-takers have graduated from their basic black bicycles to Ladas right on up to Ferraris and Rolls-Royces. Though the country had only 700,000 private cars by October 1992, the numbers have doubled each year for the past decade, making it one of the hottest car markets in the world.

However, along with growing private wealth in some provinces have come stresses and strains as workers in state factories and peasants in remoter regions feel left out. The central government in Beijing is close to bankruptcy and demanding more taxes from thriving economic enclaves which these zones are doing their best to dodge. A weaker centre and a strong regions brought a warning late last year from the Chinese Academy of Sciences. The new "economic warlords" in the provinces, said the Academy, are drawing this country of 1.2 billion closer to a breakup similar to that of the former Yugoslavia.

Other signs that the old system is under siege are the cracks showing in what is called "the iron rice bowl." For decades, the price of grain was frozen and consumption was controlled by ration coupons. China's iron rice bowl also guaranteed jobs for life with no layoffs. Now, grain prices jitter up and down and ailing state industries make jobs look less secure. These uncertainties, too, are grounds for unrest.

As pressures build on the inner circles or rulers, they are taking desperate steps to keep a tight grip on power. One move this year was to give 30 million senior officials, civil servants, police and army officers the biggest pay increases since the Communists seized power in 1949. The purpose was to stop the widespread corruption of underpaid public servants and ensure the loyalty of security forces (their pay was doubled).

In the process, though, the government bypassed 60 million workers in near-bankrupt state factories, an invitation to unrest and strikes. Rusting, decrepit state-ownded enterprises lost more than $6 billion last year, a 20% increase over the year before. And the civil service pay raises may be too little and too late as thousands desert the government and go into business for themselves. "The deadwood is staying, and the best people are leaving," says one Chinese analyst.

Mix all these ingredients - harsh control at the top, a taste of free enterprise, pockets of inequality and insecurity - and you have fertile soil for dissidents. Since the massacre of student protesters in Tiananmen Square in 1989 (see box), the voices of dissent have been cautious, waiting for the right moment to speak out again. The moment seemed to have arrived in March just before the National People's Congress held its annual meeting and U.S. Secretary of State Warren Christopher visted China to discuss human-rights concerns and trade.

Half a dozen groups showed up at these events with petitions. They wanted free speech, independent trade unions, democratic elections, and a review of the brutal repression in 1989. The dissidents, by and large, are individuals or small groups who may be intellectuals, peasants, radical students, or unemployed workers. What they have in common is their ambition to overthrow the government.

Haunted by the memory of other popular revolutions, Chinese leaders are constantly on the alert to stamp out the least sign of dissent. "It's their worst nightmare come to life," says Robin Munro, Hong Kong director of Human Rights Watch/Asia.

Nightmare in the Square

In the spring of 1989, students and workers began demonstrations, calling for democratic reforms in China. In mid-May a rally of more than a million people in Bejing demanded freedoms and replacement of China's leaders. While protests were held in 20 or more cities, the centre of the democracy movement was Tiananmen Square in Beijing. This is a vast open plaza, and it's where students set up a tent city. They held study sessions and protests, and built a replica of the U.S. Statue of Liberty. By early June, the authorities had had enough. On the night of June 3-4 the army was send in to put an end to the demonstrations. Without warning, soldiers opened fire on the students in Tiananmen Square while others were crushed under the tracks of tanks. Several hundred protesters were slaughtered in the square that night. Thousands more suspected dissidents were arrested and put on trial. An unknown number were executed. The extreme brutality of the government action shocked the world, but it halted the calls for democracy with China.

As well as concerns about the rising hopes of capitalism, anger about corruption, and unrest over inequalities, the top leaders must worry about what will happen when 89-year-old Deng Xiaoping dies. He is said to be frail and there is no clear successor. "If there is a political struggle at the top after Mr. Deng's death, they won't have the energy to stamp out protests," said Wei Dingsheng, China's best-known dissident.

But while fears about a Dengless future and possible organized revolt make the leaders paranoid about dissent, Western democracies are pressing them on the human rights issue. The United States leads the critics of China's violations of basic freedoms and openly links rights to a trade. China now enjoys "most favoured nation trading status" (MFN) with the U.S. However, MFN is reviewed annually, and Secretary of State Christopher hinted that unless China improves its treatment of dissidents it could lose its privileged status. Premier Li Peng bluntly told Washington to butt out of its domestic affairs. "While Cnina prefers MFN," said Mr. Peng, it "can live without it."

If the Chinese premier can speak that way to the United States, a trading giant, he might be far more scornful of attempts by Canada to influence China's human rights policies. Prime Minister Jean Chretien points out the while we might have some effect on South Africa or Haiti through imposing or lifting trade sanctions, China must be treated differently. "If I were to say to China, 'We are not dealing with you any more,' they would say, 'Fine'," said Mr. Chretien.

Foreign Affairs Minister Andre Ouellet supports his chief, saying he doesn't intend to get "bogged down by Tianamen Square" in his dealings with China. Canadian policy is to take advantage of the Chinese economic boom while quietly trying to promote human rights behind the scenes.

In the long run, the mighty economic forces inside China rather than external pressures may open the way to a fairier society. When the rights to succeed in business, to acquire wealth, to compete lead the way, democratic freedoms are seldom far behind.

Source: *Canada and the World*, May 1994.

The Gospel of Hate

The ugly face of racism is always more evident in hard times. We look at racial problems in the 1990s and efforts to control them here and abroad.

Recession brings out both the worst and the best in us. Some of us look with suspicion on people who appear different, have a strange accent, or come from "somewhere else" because we feel they may threaten our own culture or our chances at scarce jobs. Others welcome newcomers with a smile, contribute to the food bank from a skimpy pantry, and ignore colour or religious differences at school or on the streets. Canadians like to think of themselves as belonging to the later, racially tolerant group and perhaps most of us do belong here. Still, human rights activists keep reminding us that we have to keep working at tolerance constantly and that it's all to easy to slide back into racial bigotry.

Attitudes toward race begin at home, start to harden in school, and are usually set in cement by adulthood.

Nova Scotia's school system is a good example of racial problems in the classroom and how to start solving them. In 1989, Cole Harbour District High School, the province's largest secondary school, received national attention; a brawl between white and black students closed the school for several days and resulted in 20 criminal charges.

Glossary of Hate

FASCISM - A political philosophy that stresses the power of the state over the individual. It is extremely nationalistic and anti-communist. Adolf Hitler's fascists came to power in Germany in the 1930s. Under the fascist banner six million Jews and millions of other minorities were murdered in extermination camps.

NEO-NAZI - A person who, today, follows the beliefs of fascism. Adolf Hitler's followers were called Nazis and today's Neo-Nazis usually hold Hitler up as their ideal.

XENOPHOBIA - An irrational fear of strangers and foreigners; the fear usually turns in hatred.

Since then, the Halifax County-Bedford District Board of Education has made a concentrated drive to bring peace and racial harmony to Cole Harbour. About 10% of the school's 1,700 students are black, and the board has now matched that by hiring 10% of the teaching staff from minority groups. The school has conducted workshops on race education for its staff, added peer-counselling services for students, and last fall began to integrate black literature and history into the curriculum for all students. Today, Cole Harbour sets an example in good race relations for other schools.

Elsewhere in Nova Scotia's classrooms there is still plenty of work to be done. Although black history in the province goes back 363 years and blacks make up 2% of the population, there are only 90 blacks among the 11,000 teachers staffing the system.

However, change, though slow, is taking place. In Halifax County, which with 30,000 students is the largest school district east of Montreal, the board appointed Nova Scotia's first supervisor of race relations, cross-cultural understanding, and human rights two years ago. Dalhousie University now requires students in its school of education to take a course on anti-racism. For a province whose schools were racially segregated until 1954, Nova Scotia has come a long way.

Farther west, Quebec is grappling with a new rise in racism according to provincial human rights advocates. The spread of poverty combined with French Quebeckers' fears for their language and culture is being exploited by a racist and hateful minority said the report of a six-person Committee Against Racist Violence last year. The committee was formed after a series of cemetery desecrations by neo-Nazi skinheads. Its report went on to list a number of other racist groups active in Quebec: Longitude 74, a branch of the Ku Klux Klan; the Aryan Resistance movement, whose slogan is "White Power Canada;" the Aryan Defense Network; the Invisible Knights of Sherbrooke; and the *Mouvement de Jeunesse Areyenne of Ste. Foy*. The committee also identified fringe sovereignist groups which are listed as xenophobic (hating foreigners).

When it came to a head-on confrontation with racists last August, however, the 2,900 citizens of Ste-Anne-de-Sorel were ready. The town, chosen by neo-Nazis for a rally, organized a counter-rally which included a free concert and a panel discussion on racism. An anti-fascist petition in the area gathered more than 12,000 signatures, and even the local chapter of the Hell's Angels motorcycle club denounced the white supremacists. Outnumbered, the skinheads faded out.

Backlash

Immigration of visible minorities to Canadian cities is certainly a factor in racial problems here. In Europe, it is the overwhelming factor, and in Germany the issue has become still more pressing for two reasons. First, Germany has the most liberal immigration laws on the continent. Second, East Germany and West Germany united in October 1990. These two facts have led to a rise of violent racism in Germany which deeply worries the non-racist majority and equally disturbs neighbouring nations which remember Germany's Nazi past.

The break-up of the Soviet empire and of communism with it have meant painful adjustment for East European countries, and hundreds of thousands of jobless immigrants have sought asylum in Germany. Applications for entry numbered 121,318 in 1989 and have climbed steeply each year until the total for 1992 probably reached 400,000. Though only a tiny fraction will qualify for asylum, the German constitution guarantees them food and shelter while their claims are reviewed.

East Germans have had to stand by and watch this happen. Their part of Germany was once the kingpin of Soviet satellites, held up to the rest as an economic model. Suddenly, after union their old factories have had to compete with efficient West German plants and have failed by the dozens. Their workers are on the street, dependent on welfare from the richer western cousins. Bitterness is growing, and looking for scapegoats they find easy ones in the hordes of immigrants.

Neo-Nazi youth gangs carried out nearly 1,800 attacks on vulnerable immigrants in 1992, and 16 people were killed. The violence now threatens not only foreigners but anyone who is different, and Germany's five million disabled people believe they may be next on the list. A few roving gangs of bullies might be discounted, but some radical right-wing groups such as the German People's Union are getting elected to municipal, regional, and state governments, and national elections are due next year. That makes matters more serious especially when polls last fall reported that one quarter of Germans agreed or partly agreed with the extremist slogan, "Foreigners out".

The government has been harshly criticized for its weak response to racist violence. Instead of speeding the application of asylum seekers and controlling the flood of economic migrants, Chancellor Helmut Kohl and his Christian Democratic Union have played politics. Police have been accused of late and feeble action on racist attacks. Mr. Kohl himself has taken part in only one of the many anti-racist demonstrations being held across Germany.

Those demonstrations indicate that the vast majority of Germans reject racism. In Berlin, 350,000 marched to protest against racist violence last November. Days later, 200,000 rallied in Bonn, shouting "Fascism, No! Racism, No!" Munich's protest against racist attacks on foreigners drew a crowd of 300,000 on a chilly winter night in December.

These are heartening signs, but the political will to deal with the immigration crisis and an economic blueprint to create jobs are needed to get at the root of Germany's frightening rise in racism.

Racial discrimination has many faces, some bold and open, others so subtle we're hardly aware of them. The policy of guiding Ontario high school beginners into three streams, basic, general, and advanced is an example of the latter. Streaming in Ontario may be on the way out, but it has worked against black students. While not inherently less intelligent, they are routinely advised to enter the basic stream which leads nowhere in today's job market. The Toronto Board of Education found that one of every 33 Asians took the basic program, one out of every 10 whites, but one out of five blacks. Statistics Canada figures for Toronto clearly show the result of this. Blacks earn 72.7% of the income of whites compared with 82.5% for workers of Chinese origin and 78.7% of minorities as a whole.

Accusations of racism in Ontario's criminal-justice system have led to the NDP government's announcement last September of a six-member Commission on Race Relations in Criminal Justice. Attorney-General Howard Hampton suggested a series of questions the commission should try to answer:

"Are black people more likely to be detained in custody, especially black youth?"

"Do black people charged with particular crimes receive more strict sentencing...than others in the same or similar circumstances?"

"Is there evidence that visible minority inmates are not granted temporary-absence programs or related on the same basis as other inmates?"

Police, one of three arms of the justice system, have the difficult and dangerous job of law enforcement. Ontario police deny racist attitudes in their work, but biases are built over time through day-to-day experiences said Toronto auditor Allan Andrews in a report last September to the Police Services Board. Perhaps more race-relations training at all police levels might lessen distrust and hostility on both sides. That, at any rate, was a key recommendation by a task force on race relations and police reporting to the Ontario government in November.

Source: *Canada and the World*, March, 1993

Set Me Free: How to Help Children

"If you want to help poor children, you must look at life through their eyes." Sue Shaw discovers hope in Nairobi's slums.

The cry stopped me in my tracks. A small barefoot boy ran panting after me: "Hey, tourist, wait!"

I had passed him and his sister earlier as they lead a water buffalo down the path beside the Nile. The pair stretched out their hands and said: "Baksheesh, baksheesh," in hope of money. Egypt has many children begging.

They follow you down the streets; they chase you through the fields. They ask for food and pens to do their school work; they plead for money.

Some are homeless, others sick, most are simply poor. The lucky ones have full-time jobs; they shine shoes, or sell hard-boiled eggs and cups of tea on trains. In Cairo I spent an hour watching a girl on crutches who was selling newspapers while dodging cars at a traffic light. Such scenes are common in Third World countries where 14 million[1] children die every year of preventable diseases and malnutrition. A total of eight million children[2] are abandoned because their parents can't support them and another 150 million[3] work full-time - often in appalling conditions.

Child poverty is a tragic sight. But the scale is so enormous it anesthetizes the horror. That evening by the Nile I did not stop.

But now the boy was chasing me. He grabbed my arm. Planting his small fame squarely before me, legs apart, he thrust out his upturned palm. "Baksheesh," he said earnestly. "Please. You have money. I need baksheesh." His face glistened with sweat. His shirt was rags. He smelled of desperation.

I could not say no. Without hesitation I pulled a banknote from my purse and gave it to him. His face lit up. Muttering thanks he disappeared into the darkness. But even as he ran I had my doubts: was there a better way I could have helped?

When I returned from holiday, it occurred to me that I might sponsor a Third World child. Many aid agencies recommend this form of giving; their ads are everywhere. In Canada alone a quarter of a million people believe that "changing the world . . one child at a time" is "a practical way to help the world's children."

A paternalistic instinct in me relished the prospect of being a foster parent. And the regular reports, letters and photos of "my" child's progress guaranteed value for money; they offered me long-distance intimacy. As one piece of literature says: "Part of the joy of being a World Family sponsor is that you have a personal link with an individual child . . You'll watch like any proud parent as he (sic) goes through school, and develops into adult life." A different leaflet says: "a child . . needs to experience the warmth of knowing that another individual cares about him as an individual[4]."

"What an insult to Third World parents!" said a friend. "And how will you meet a child's emotional needs from overseas? Just look at the expense of maintaining all the correspondence. Those letters or reports are not for the children - they are a gimmick to attract donors."

She had a point. Child-sponsorship is big business: World Vision has an annual revenue of over a quarter of a billion dollars[5]. Even their spokesperson, Gary Roebbelen, says: "Sponsorship is just a very effective way of doing our marketing."

But I was not totally convinced that child-sponsorship was a bad thing - until I met a couple who were sponsoring a Third World child. After years of correspondence they invited the girl to their country for a holiday. And as a journalist I was asked by the aid agency to interview the child and describe how sponsorship had improved her life.

She was about 14 years-old, huddled in a chair, hands playing nervously with a toggle on her brand-new duffle coat; she had a fixed smile on her face. I asked her my first question: "How is this country different from your own?" I needed a quote for my article. But I knew the answer.

> **"Children have the right to services like health and education, the right to protection from exploitation - and the right to an effective voice over matters influencing their lives. If we want to help children, we have to try and address these rights."**

More than 120,000 people had been killed in her homeland[1] over the previous 15 years, thousands of them children. Poverty, unemployment and civil unrest were facts of life and inflation was so high that to buy a pair of shoes you needed a suitcase of banknotes. Money was being sucked from education and other social services into defence. And things we take for granted, like a clean water supply, had vanished. This child had experienced horrors I could not imagine.

She smiled blankly. The kindly sponsors prodded her for a reply: "Your country is good, thank you," she mumbled obediently. The woman beamed: "We took her to the cinema," she said with pride, "and bought her new clothes." The girl said nothing but kept on smiling. She smiled so hard her face seemed to crack. The indignity of her situation made me cringe: I didn't want to continue. But there was an article to write. And the interview staggered on.

As we talked, I realized that this holiday would do nothing to improve the girl's life. It would not provide better health facilities or sanitation when she returned home. And singling her our for privileged treatment might make her family jealous: it was unfair to the children left behind. Returning to poverty after seeing Western affluence could only make her discontented.

But worst of all was her humiliation - at having to be permanently grateful; beholden for her health and education; beholden for her food and clothing; obliged to write regular letters of thanks to her sponsors. It was wrong to make a child feel indebted for necessities which should have been hers by rights.

Many people forget that children have rights. But the Declaration of the Rights of the Child[2] was adopted by the United Nations General Assembly in 1959. It states that humankind owes to the child the best it has to give. Children have the right to services like health and education, the right to protection from exploitation - and the right to an effective voice over matters influencing their lives. If we want to help children, we have to try and address these rights.

Father Arnold Grol is a Dutch missionary who has spent his life translating into action the principles underlying Children's Rights. He founded Kenya's *Undugu*[3] or "solidarity" society - a programme that helps Nairobi's street children by strengthening their communities. I met Father Grol when I was in Nairobi researching *Undugu* for an article.

He listened to my journalistic questions while running his fingers through his greying hair. Then he glanced a. his watch. He had something to show me and it wouldn't wait.

It was 11 o'clock at night as we drove across the city to see the ragged gangs of children begging outside smart hotels. Father Grol shook his head and sighed. "These are not orphans," he said, "they beg because their families are poor. Most come from urban slums like Mathare Valley, Kariobangi or Makadara where sometimes half a dozen people live in one cardboard room. The poverty is appalling - thousands of people share a single tap. If you want to help such children you must look at life through their eyes."

Father Grol has been listening to Nairobi's street children for over 15 years; they have directed *Undugu's* programme away from helping individuals - to assisting slum communities as a whole. Over and over again children tell him that they have been abandoned because their parents cannot afford to feed them. Poverty is the source of the children's problems and only community work can address its roots causes - or help on the large scale needed.

The car picked up speed. "There isn't much time," he said, "we have a lot to see. I will tell you the *Undugu* story as we go."

In 1972 Father Grol noticed unemployed youths roaming the streets aimlessly. They asked if he could start up a club where they could meet and play sports. He did and discovered that they despaired of surviving without any skills. They requested training. So a small carpentry workshop was established - now a technical school which teaches six trades. A "small business loan scheme" evolved - a spring-board from which apprentices can launch their own business ventures.

But *Undugu* really got off the ground when it began helping Nairobi's biggest group of abandoned children - "the parking boys" who for a few coins direct motorists into empty spaces.

From the car window I saw these kids huddled around small fires in alleys and doorways. Some scowled, some waved. A couple were wrestling in the dirt. Many were curled up for the night under sheets of cardboard, already social outcasts although only eight years-old. In Nairobi, abandoned girls become prostitutes; boys take to the streets.

Father Grol stopped the car.

"The trouble with most aid programmes," he said, "is that they make people dependent. We have to grant them autonomy if we really want to help. That means giving them self-confidence and economic independence: working with people, and not for people, is our aim."

He turned on the ignition. "Now I want you to meet some people who deserve your respect," he said.

On the way to this mysterious destination he told me how the parking boy's project had begun. First Father Grol set up a reception centre in one of the slums - a place with food, a bed and medical care. Then he and the parking boys carried out a survey into the conditions of abandoned children to find out what they wanted, where they came from and why. Many had no home to go to; he opened a house for them in Mathare Valley.

Today a steady stream of ragged boys knock at the reception centre door. They stay for a while and if nowhere else is found for them, they move into one of four community homes. Each is run by the boys themselves, helped by a house-father. Local people drift in and out keeping the boys in contact with the community to which they will eventually return.

"But is there space for all those boys?" I asked. Father Grol shook his head.

"It is better all-around if they return to their real homes. A community worker meets every lad that arrives and together they search for the lost family - we hope that the parents will take the boy back."

When Father Grol managed to track down parents he made a surprising discovery - 75 per cent were single mothers - many working as prostitutes because of the lack of paid work for women. They could scarcely feed themselves - let alone their children.

The car stopped outside a small cafe. "Come in," said Father Grol, "Don't be shy". A group of girls and women greeted us. Sitting around a table we talked about life on the streets. This was the U-Dada club - set up specially to give prostitutes a different means of earning money. It teaches literacy and sewing; they sell the things they make. "We are not prostitutes because we like it but because we have children to feed and there is no other way," said one woman.

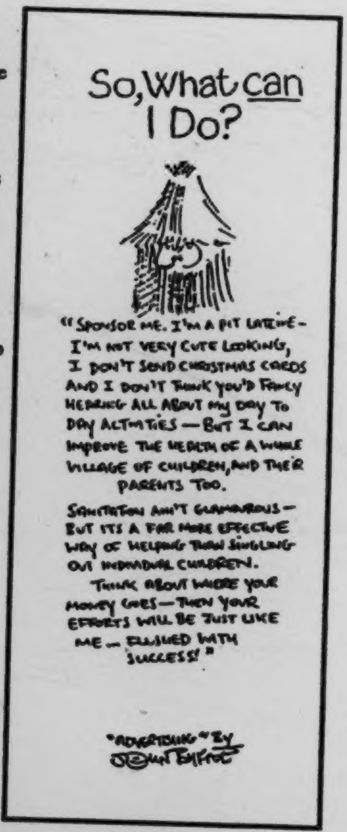
Undugu has enabled slum mothers to create various vocational training centres and women's co-operatives to give themselves economic independence. A sandal-making project, a craft-centre for the mothers of handicapped children and a women's charcoal-retailing co-operative are money-spinners that allow mothers to keep their children at home.

Time was ticking on. We said goodbye. Back in the car Father Grol took up the story of the parking boys: "They surprised me," he said. "They asked for education." So he opened a school run mainly by teachers who have come from the slums.

But for every street child there are thousands more in need. Two other schools have sprung up to help them. The children who attend have long since dropped out of formal education because their families are too poor to pay for school uniforms or shoes. These things don't matter at *Undugu*. And the schools prepare children for the real world by emphasizing practical skills. Character development and helping each other are high on the agenda: children who can take care of themselves are more likely to survive.

That is what *Undugu* is all about. Dependence breeds vulnerability. But confident children can take control over their lives. The project gives children self-assurance by listening to them and responding to what they say. It enables large numbers of youngsters to achieve their own goals. And it releases children from poverty by helping their communities become economically self-sufficient. Parents develop a means of looking after their children and no longer need aid.

Father Grol stopped the car before he finished talking. He was telling me about the health-care scheme: "Many slum children get sick from poor diets and a lack of hygiene. A nutritionist and a public health nurse are teaching children and women's groups about these things. . ." His voice tailed off. He put his hands on his lap. It was extremely late and he looked drawn and tired. "I am getting old," he said. "But before I die I would like this community to be fully self-sufficient. That is the only way we can set the children free."


So, What can I Do?
"SPONSOR ME. I'M A PIT LATRINE - I'M NOT VERY CUTE LOOKING, I DON'T SEND CHRISTMAS CARDS AND I DON'T THINK YOU'D FANCY HEARING ALL ABOUT MY DAY TO DAY ACTIVITIES — BUT I CAN IMPROVE THE HEALTH OF A WHOLE VILLAGE OF CHILDREN, AND THEIR PARENTS TOO.
SANITATION AIN'T GLAMOROUS - BUT ITS A FAR MORE EFFECTIVE WAY OF HELPING THAN SINGLING OUT INDIVIDUAL CHILDREN.
THINK ABOUT WHERE YOUR MONEY GOES — THEN YOUR EFFORTS WILL BE JUST LIKE ME — FLUSHED WITH SUCCESS!"
"ADVERTISING" BY

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1 *State of the World's Children*, United Nations Children's Fund, 1989. 2 *Children Worldwide*, Volume 14, International Catholic Child Bureau, 1987. 3 *All Work and No Play: Child Labour Today*, Trades Union Congress in collaboration with the UK committee for the United Nations Children's Fund, 1985. 4 Christian Children's Fund publicity. 5 *National Charities Information Bureau report*, June 2, 1987. 6 The name of the country and the agency concerned have been omitted to maintain confidentiality. 7 It was first drawn up by Eglantyne Jebb, founder of Save the Children Fund, in 1929. 8 *Undugu Society of Kenya*, PO Box 30317, Nairobi, Kenya.

Source: *New Internationalist*, April, 1989.

Environment

The frog does not drink up the pond in which he lives

- Indian Proverb

Environment

> **The Major problems in the world are the result of t difference between the way nature works and the way people think.**
>
> **-Gregory Bateson**

Diversity and interdependence characterize the great variety of life on the planet. Plants, animals, and human co-exist with the earth. All species have developed genetic codes, instincts, behaviours, and physical attributes which have allowed them to adapt and survive in particular physical environments. Nature consists of complex eco-systems which support a multiplicity of life forms. This complexity is fundamental to maintaining all life systems. Mutual interdependency between diverse life (and even non-life) forms has evolved over billions of years. Bio-diversity in the plant and animal kingdoms forms an overall web of life. Food chains are part of the eco-system that connect levels in the web. If even one life form becomes extinct repercussions in the food chain are felt throughout the entire system. No species can survive without others. It is becoming abundantly clear that life as we know it is dependent on maintaining diversity and interdependence in nature.

The Gaia Hypothesis

The biosphere includes the land, air and water that sustains life on the planet. The natural cycles of the earth which are self-sustaining and self-managing are found within the biosphere. Sunlight activates these cycles and ultimately "powers" our existence. James Lovelock, the British scientist who formulated the Gaia hypothesis, states that "the entire range of living matter on Earth, from whales to viruses, can be regarded as a single entity, capable of manipulating its environment to suit its needs.' He says that the oxygen in the biosphere is like a cat's fur; it is an extension of a living organism. In other worlds, non-living matter such as energy, water, air, an climate interacts with life on earth as a single living organism. Just as organisms adapt to the environment, the environment adapts to organisms. the whole earth is one living entity.

The Gaia hypothesis is unique because it claims that organic and inorganic components of the earth are uniquely valuable and that the whole planet exists as a single large eco-system. All actions, natural and human-related, send ripples which impact throughout the entire system. For example, the rainforest which has been likened to the lungs of the earth produces the oxygen and consumes carbon dioxide gases. Destruction of these lungs will ultimately suffocate the body, destroying the earth. if masses of rainforest are burned in the Amazon, consequences are felt thousands of kilometres away.

How do we think about the earth? Is the earth and the life it sustains something that can and should be managed by humans? Are humans inherently capable of knowing what is best for all living creatures? the Earth and all life it supports are part of an interconnected whole where balance and harmony can be maintained naturally independent of human intervention. how does this idea impact the way you think about your relationship with nature?

.It is impossible to account for the multiple effects of our actions as they impact the physical environment. Thinking of the earth in "parts of the whole" rather than as a "system" supports theassumption that certain actions (i.e. economic activities) have specific pre-determined effects that can be controlled and managed. However, if we consider record of ecological neglect into account, we should seriously question this assumption.

It has been part of western thought (and action) to assume that humans should be "in charge" because of our capacity for rational thinking. This belief puts us in the position to determine the fate of all other species. People of industrialized countries especially have felt more or less free to exploit the earth because we believed it was our right. The abundant material rewards further justified this exploitation. It is time to question these assumptions. It is not too late to take a more responsible approach in relating to the environment. Fundamentally, we must consider ways to maintain an sustain natural systems wile continuing to develop.

Environmental Issues

There is no shortage of news about environmental degradation. One needs only to open the newspaper on any given day to read about depletion of the ozone layer, global warming created by greenhouse gases, diseases and death caused by various forms of pollution, ecological disasters related to desertification and deforestation, and many species added daily to the extinct or endangered lists. Much of the blame of problems of environmental destruction can be directly linked to human consumption. We have depended upon the earth to be self-renewing, self-sustaining, and able to replenish itself. This view is changing as the effects of environmental degradation become more obvious.

Environment and the Economy

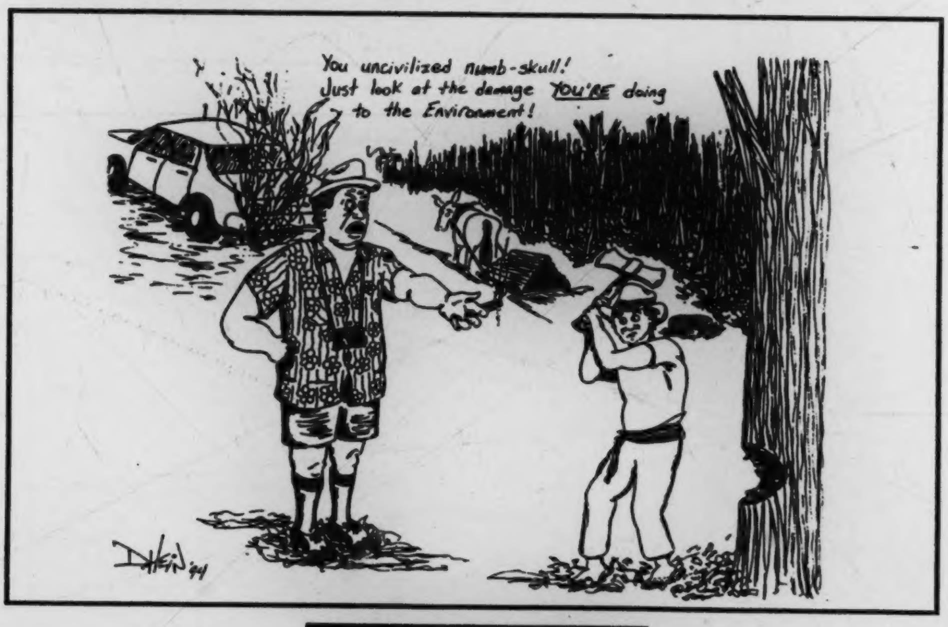
When actions are motivated by the drive to continuously push for economic growth by consuming more, the exploitation of resources is inevitable. The dictionary defines exploitation as occurring when profit has been unjustly obtained. This is a good way to think about he exploitation that occurs when humans extract resources from the earth with no regard for the preservation of living ecosystems. If the accumulation of material wealth continues to be the single most important indicator for the "good life" then true quality of life will not be achieved.

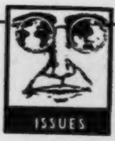
Lifestyles based on consumption are ultimately harmful to the planet. Over-consumption is most evident in the North where one quarter of the world's total population consumes four-fifths of its total resources. As developing nations seek to imitate glamorized western lifestyles, the potential harm to the environment increases. Present patterns of consumption based on continued exploitation will destroy us. We can learn to think about consumption differently. Living in harmony with the earth was the way most of our ancestors lived. This lifestyle persists with some aboriginal people today.

Traditional aboriginal teachings offer an alternative model to the consumption-based growth model of industrialization. Rather than thinking of the earth as existing solely for humans, these teachings suggest that people live in harmony with nature. Humans, animals, plants, and the earth itself are not separate and fragmented, but that they are part of a single living whole. Consumption patterns are based on need not greed; resources for living are borrowed not taken; and wealth is shared not accumulated. Humans can live by co-existing with nature not by destroying it.

The Earth Summit

At the United Nations "Earth Summit" in Rio (1992), it was declared to present patterns of development are non-sustainable; that is, they damage the social and ecological environment. Ironically, this very pattern of development is being pursued by Third World nations. Many nations of the South believe that quality of life will ultimately improve by pursuing industrial development patterns of the North. As long as the North continues to pursue the industrial development model, we are hardly in the position to condemn the developing world for wanting to do the same. Rather than condemn Third World nations for pursuing a path which is ultimately destructive, it is time to re-evaluate our own lifestyles and make changes concurrent with redefining what it means to live sustainable lives.


You uncivilized numb-skull!
Just look at the damage YOU'RE doing to the Environment!
DHein '94



Environment: What are the issues and questions?

1. Most people agree that it is desirable to strive for sustainable development. What meanings are attributed to this phrase? Compare definitions of sustainability as given by industrialists and environmentalist? Conflicts over the meaning of this term surface as people struggle to determine the degree to which industrial development can and should occur. Question your own values and beliefs in coming to an understanding of the term sustainable development.

2.

> *The more diverse a particular ecosystem is, the more stable and healthy it is likely to be; the greater the variety of species within the system, the more resistant the system is to blight or attack, and the more resources it has to recover from attack... Life is best supported by diversity.*
>
> - Richard Cartwright Austin

- Consider agricultural practices that seek to create "monocultures". Monocultures are fields with just one crop of a single species, free of all other plant life. Make a concept web which illustrates the potential impact of these common farming practices.
- Compare ideals in the web to the quotation above. What ideas and questions connect with this issue?
- Consider the rainforests. How does the quotation above tie-in with your notion of development?

3. Elizabeth Dobson Gray suggest several ideas for re-designing the Industrial Model sot hat recognition of a) the finiteness of resources is taken into account and b) that there is no such thing as "throwing away" high-entropy wastes (heat, chemicals, and so on). "Our technology most be like a hand fitting into a glove and not destroying the glove." Ecological considerations must be made at the outset of any project. We must learn to think of outcomes early, assessing not only corporate needs and what is technologically feasible, but also the ecological context in which the industrial development takes place. Consider the feasibility and desirability of her recommendations. The following may serve as a starting point for discussion:

   a) **Do a cost accounting of our natural environment.** Safety precautions and adherence to regulations should be part of the cost of "doing business". For example, consider the cost of making double-hulled oil tankers to reduce the chances of environment disasters such as the Exxon Valdez oil spill.
   b) **That the "bottom line" in business must be what is sustainable.** Should businesses be required to prove that their activities are environmentally sound?
   c) **Destroying our planet is a sin against life.** Should we change the political and tax structures to reflect this idea? Should "environmentally-expensive" activities such as pollution, waste, depletion of non-renewable resources, and deliberately planned obsolescence be taxed? Should recycling costs be part of the purchase price?
   d) **Explore alternative policies on such issues as energy.** How can we promote switching to new sources of renewable energy such as solar, wind, geothermal, and hydropower while at the same time cutting subsidies for fossil-fuels and nuclear power. Do those new sources of energy have ecological and social costs as well?
   e) **How can we change our hearts as well as our minds?** We must learn to be conscious of the effect of personal lifestyle choices on the earth. We must learn to "read the Earth and understand the signals that it sends". We must recognize that we are addicted to technology and that we must break this addiction because it is ultimately destructive. How can we break our addition to technology?
   f) **Simplicity of lifestyle.** Know when enough is enough. We in the North disproportionately impact the planet because our consumption levels are so high. If we cannot live more simply, how can we expect others to do so?

4. Select an environmental issue that is of particular interest to you. What groups of people are especially anxious to have a particular outcome implemented? Identify the various views and note the reasons or justifications for their viewpoints. Determine whether or not their positions would "stand up" to the criteria suggested by Elizabeth Dobson Gray. Discuss these in class.

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If the Earth Were Only a Few Feet in Diameter

If the Earth were only a few feet in diameter, floating a few feet above a field somewhere, people would come from everywhere to marvel at it. People would walk around it, marvelling at its big pools of water, its little pools and water flowing between the pools. People would marvel at the bumps on it, and the holes in it, and they would marvel at the very thin layer of gas surrounding it and the water suspending it in the gas. They would marvel at all the creatures walking around on the surface of the ball, and at the creatures in the water. The people would declare it precious because it was the only one, and they would protect it so that it would not be hurt. The ball would be the greatest wonder known, and people would come to behold it, to be healed, to gain knowledge, to know beauty and to wonder how it could be. People would love it, and defend it with their lives, because they would somehow know that their lives, their own roundness, could be nothing without it. If the Earth were only a few feet in diameter.

Source: *"One Earth" Resource Kit*, Winnipeg YMCA-YWCA and YMCA Canada, 1991.

Thoughts from the Skies Above Our Planet

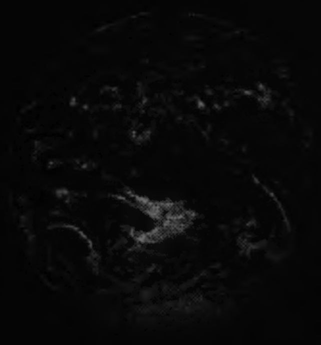
ENVIRONMENT

The first day or so we all pointed to our countries. The third or fourth days we were pointing to our continents. By the fifith day we were aware of only one earth.

- Discovery 5 Space Mission

Looking at the Earth from afar you realize, it is too small for conflict and just big enough for cooperation.

- Yuri Gargarin, first human in space



The most important fact about Spaceship Earth: an instruction book didn't come with it.

- Buckminster Fuller

In 1970 many people saw the parallel between Apollo 13 and our own planet. Both were drifting through space with their vital, life-supporting supplies threatened. The only difference was that the astronauts had somewhere to go.

- Source Unknown

spaceship EARTH

James Lovelock was looking for life on other planets when he stumbled on an idea. A biologist with the U.S. National Aeronautics and Space Administration, Lovelock developed what came to be called "The Gaia Hypothesis" in 1969.

In Greek mythology, Gaia (pronounced GUY-ah) was the Earth goddess. The hypothesis (theory) is that Earth is a single living thing; the atmosphere, oceans, soil, and life forms are part of one interdependent system. Taken together, they form a planetary being that constantly adjusts the special conditions that allow living things to survive.

And those conditions are very special. One hundred kilometres below your feet the temperature is 3,000°C. Thirty kilometres above your head, the air is too thin and cold for life to survive. In cosmic terms, a distance of 130 kilometres is the thinnest of slivers, and it's on this narrow slice that all life exists.

> *"Nobody made a greater mistake than he who did nothing because he could do only a little."*
>
> ***Edmund Burke***

The Earth's atmosphere at ground level contains 21% oxygen. If the oxygen level increased to 25%, most vegetation would go up in smoke; the oxygen level would be rich enough to make fires inevitable after lightning strikes. If the oxygen level declined, life would cease.

The salt content of the oceans is 3.4%. If it rose to 6%, life would perish. Earth's temperature fluctuates very little if you look at it in cosmic terms (Mercury's temperature goes up to about +400°C, while Neptune's is around -212°C).

What all this boils down to is that life exists in a very narrow band of probabilities. And, what the Gaia hypothesis says is that the life forms themselves constantly adjust and correct those probabilities to ensure survival. Very complex, and interrelated mechanisms are at work here. A glance at carbon dioxide illustrates the point.

Carbon dioxide makes up just 0.03% of Earth's atmosphere, but its relative scarcity disguises its importance. When the sun's energy strikes the Earth's atmosphere, much of it bounces off into space. But, some is absorbed by carbon dioxide and this helps keep Earth warm and habitable. However, the burning of fossil fuels is increasing the amount of carbon dioxide in the atmosphere. Since 1850, it has increased 30%, and is expected to jump by 75% by 2060. As a result, Earth's temperature will rise at least 3°C.

The Gaian self-correcting device here is the ability of vegetation to convert carbon dioxide into oxygen. A rise in Earth's temperature would lead to more vegetation growing, as land near the poles became warm enough for plants to thrive. More plants converting carbon dioxide to oxygen would bring the level of carbon dioxide down again. But, we are interfering with this process by cutting down vast tracts of vegetation. We are also still rapidly increasing our use of fossil fuel. We are on a course that is not sustainable.

The followers of Gaia believe we have gone beyond the point where fine-tuning the system will get us out of the mess we're in. They say that nothing less than a complete about turn is needed.

Twenty years ago, the world got a warning of what a future without a dramatic change might be like.

Apollo 13 was a Moon mission that went horribly wrong. Three American astronauts blasted off on top of their massive Saturn rocket on 11 March 1970. As their tiny capsule hurtled towards the Moon, disaster struck. An oxygen tank ruptured, seriously damaging their spacecraft. The explosion allowed some of the crew's vital oxygen reserves to escape, and also damaged their power supply.

The astronauts — James Lovell, Fred Haise, and John Swigart — crawled into their little lunar landing vehicle. With luck, they could survive in the lander and return to Earth. But first, they had to go behind the Moon's dark side, and use its gravity as a kind of sling-shot to get their crippled spacecraft back home. For three days, the world watched helplessly as the astronauts in their patched-up spaceship limped back to Earth. They made it back safely.

At the time, many people saw the parallel between Apollo 13 and our own planet. Both were drifting through space with their vital, life-supporting supplies threatened. The only difference was that the astronauts had somewhere to go.

Source: *Canada and the World*, January, 1991.

Nowhere to Hide

by Craig McInnes

There is no place to hide.

When Columbus did not sail off the edge of the Earth half a millenium ago, it seemed that the world went on forever.

But when the first satellites sent back that picture of a bright blue ball against the deep black of space, it revealed a finite planet with limited resources, a single atmosphere and a chain of oceans shared by all life.

DANGER

BREATHING MASK REQUIRED

What the picures did not show, however, are the political and ideogical boundaries that divide a single planet into competing worlds. Historically, patterns of life have developed in tune with those worlds, rather than with the life-support system of Earth as a whole.

In the past two decades, people have increasingly come to recognize that their patterns of life are out of tune with the planet. They realize that the environment is under siege and that the quality of life in the future may be severely compromised if nothing is done.

More recently, there has been a growing resolve among many people living in the industrialized world to tackle environmental problems, but as scientists and policy-makers search for solutions they quickly run into the limitations of what any individual country can do.

"Clearly, one can do significant things on acid rain, on the storage and eliminatin of PCBs. . . and national pollution problems," says Stephen Lewis, former Canadian envoy to the United Nations.

"The greater question is, 'What do you do as a country about the greater environmental questions, whether it's ozone layer or climate?'"

Negotiations are now well under way on many international environmental issues, including global warming and ozone depletion, but a clear split has emerged between the industrialized world and the middle-income developing world, which does not want to be denied the wealth that polluting industries have created.

In the Third World where the poorest people live, what industrialized countries see as essentially life-style issues can be questions of life and death. In the middle-income countries, environmental issues are often seen as roadblocks to development.

Without the cooperation of the developing world, particularly in addressing global warming due to the greenhouse effect and the destruction of the ozone layer, the efforts of the industrialized world will be severely undermined.

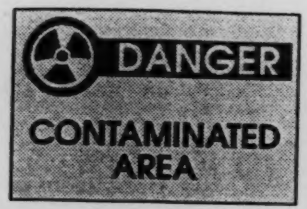
Most of the chlorofluorocarbons and most of the greenhouse gases are now produced by the industrialized world, but most of the increases in those pollutants are expected to come from developing countries.

CAUTION

HAZARDOUS MATERIAL STORAGE

While most people in industrialized countries have decided that this pollution is now the most important issue, the priorities of developing and Third World countries are quite different.

For example, China, which has a fifth of the world's population, says it cannot afford to give up CFCs. India, with almost a billion people, also is counting on CFCs to help deliver the prosperity already gained by the industrial world.



In some of the poorest countries of the world, it is not development but merely the pressure of more and more people trying to stay alive that is straining the environment.

In parts of Africa, for example, people are stripping the land of trees in their daily search for fuel. The resulting deforestation not only threatens the future of those people but has a role in destabilizing the global climate through the greenhouse effect.

The Africans apparent lack of concern for the environment is strictly a function of economic necessity, says Roy Culpeper, program director for international finance at the North-South Institute.

"No human community in the history of the world has willingly undermined its own resource base and threatened its own survival in the future," he says.

"The fact that fuel-wood demands are leading to the depletion of forest resources in Africa is the result of desperation. . . It's the result of overpopulation and poverty . . . It's survival."

SAFETY FIRST
UV INDEX HIGH
SKIN WILL BURN IN 30
MINUTES WITHOUT
SUNSCREEN

In the past decade, conditions have deteriorated in many of the world's poorest countries. In its annual report on the state of the world's children last year, the United Nations says that throughout most of Africa and Latin America, average real incomes had fallen by 10 to 25 per cent in the 1980s.

The deaths of half a million children in 1987, the report says, could be attributed directly to the slowing of progress in the developing world, partly because of harsh measures adopted to deal with rising international debts.

"You will never be able to enlist the developing countries unless something is done about debt," Mr Lewis says. "You cannot expect them to deal seriously with the environment because of the costs associated with it."

As scientists learn more about Earth's life-support system, it becomes increasingly clear that patterns of life in one country will eventually affect all others.

Sometimes the connection is as simple as pollution drifting across borders and falling as acid rain in a neighboring country.

Sometimes the route is longer. PCBs and pesticides residues believed to have come through the air from Europe routinely show up in whale blubber in the Canadian Arctic, for example.

Often the distribution is accidental. Plastic tossed carelessly into the sea randomly litters the beaches of the world, far from its source. Hockey pucks have been found in the Bahamas. Plastic six-pack rings kill birds long after some thoughtless fisherman has quenched his thirst.

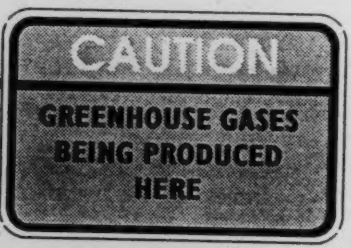
Occasionally the distribution is deliberate, as with the ships full of toxic waste that have been sent from industrialized countries to the Third World.

Other connections are more complex. The teak furniture adorning a Toronto apartment may be contributing to the deforestation of Thailand, for example. Ivory carvings bought by collectors in Japan are linked to the slaughter of elephants in Africa.

The CFCs used to clean printed circuit boards in Taiwan electronics plant drift into the atmosphere, adding to the greenhouse effect.

Canada has started to reduce CFC emissions and is considering action on the more difficult issue of greenhouse gas emissions, but its action on either of those fronts will not have much effect unless it is emulated elsewhere.

Addressing global environmental problems will also require addressing global economic problems. "What i cries out for is a long-term development policy to turn it around," Mr Culpeper says.



And unless the environmental problems are turned around, there will be no place to hide, Mr. Lewis says.

"One can insulate the enormous wealth and privilege of a Canada or a United States or Europe for a given period of time, but not forever," he says.

Source: ***The Globe and Mail*, October 7, 1989.**

We're all in this together

It doesn't matter
whether you live
in the North or the South,
we all share
the same environment

One thing you'll notice if you travel in countries of the South is the lack of possessions. And, because people don't own very much they have almost no impact on the environment. Unlike our way of life in the North, in which almost everything we do affects the environment. Our consumption and wastage of metals, plastics, paper, chemicals, food, water, and energy are on a monumental scale compared with the South.

Now, the people of the South want some of what we've got. Through global communications, they can see that our lifestyles are much better than theirs. But, we in the North are waking up to the damage we've done to the environment through our over-consumption, and we're concerned about what will happen now that the South is trying to play catch-up.

We've cut down vast tracts of forest to make way for our farms, cities, and highways. Then, we get upset at the Brazilians for cutting down their forests, because they want some of the good life we have. After all, we need that Amazonian rainforest to convert the carbon dioxide our industries spew out back into breathable oxygen.

In parts of Africa, people are stripping the land of trees because they need fuel wood. Their apparent lack of concern for the environment is strictly a result of necessity. It's survival for today — tomorrow will have to take care of itself. Again, we in the North are on shaky ground if we criticize those Africans for being environmentally short-sighted.

We in the North have seriously damaged the ozone layer. Most of the damage has been done by chlorofluorocarbons (CFCs) from Northern refrigerators and air conditioners. Almost nobody in China has a refrigerator, but the Chinese government plans to change that. It has embarked on a scheme to provide fridges to most of China's families. They will be the old, freon-cooled machines that use CFCs. The North now wants a worldwide ban placed on CFCs, but China, India, and other countries of the South don't feel like going along with that. The developed world, they say, was able to get rich by using cheap materials such as CFCs. Now that the South stands poised for its own industrialization, it's not fair to demand that it use the much more expensive substitute chemicals and processes. Most countries in the South would be willing to use the costlier materials but, they say, the North must compensate them for the difference.

THE GREENER REVOLUTION

In the 1960s, a revolution took place in the way the world grew its food. It was called the Green Revolution and it involved combining new, high-yielding grains with chemical fertilizers and irrigation. Crop yields soared and millions were fed who would otherwise have starved. Now, many experts say the Green Revolution is fizzling out. World population increases have caught up to the gains in food production, so the push is on to find even better ways of growing food. Scientists are working on transferring genes from legumes to rice in an attempt to produce a grain that will give higher yields with less fertilizer. There is a need to get Green Revolution crops off their dependence on nitrogen-based chemical fertilizers. There is mounting evidence that the fertilizers are actually destroying arable land and polluting local water supplies. The Green Revolution, it turns out, is not sustainable over the long haul. If the geneticists are successful, they will produce a grain that will get its nitrogen from the air. But, the search for this new plant could take 20 years and cost more than $100 million.

This is not to give the impression that there is no pollution in the South. Most of the 20 million or so people who live in Mexico City cough and splutter on what passes for air in a highly polluted atmosphere. Elsewhere in Latin America, industrialization is pushing forward, and with it comes pollution. Pressed to attract industries that will create jobs and

IDRC

In the South,very little goes to a landfill - metal, as here in Kenya, is painstakingly recovered and reused.

generate wealth, many Latin American governments are ready to turn a blind eye to the resulting pollution. Unfortunately, there are many companies, owned and controlled in the North, willing to locate in countries with non-existent or lax environmental laws. It's all part of supplying the consumer demand in the North for low-cost products.

We in the North don't want to pay for higher priced goods that include the cost of Earth-friendly manufacturing processes. The people of the South, already on their beam-ends financially, can hardly be expected to pay the cost either. So, countries such as India and China will continue to burn highly polluting coal for energy, rather than using more expensive, though cleaner, fuels.

The cost of a pollution-free world is high. The United Nations Conference on Environment and Development put the annual price tag at about $70 billion. That's the amount of money needed to protect the rainforest, control global warming, preserve plant and animal life from extinction, and do most of the other things necessary to save the planet.

Unfortunately, the clean-up bill is coming due at the same time that governments everywhere are running out of money.

We all live in the same biosphere. Something you throw away today could turn up and cause harm thousands of kilometres away (hockey pucks have been found on beaches in the Bahamas). The teak furniture in a Vancouver living room could be contributing to deforestation in Thailand; ivory carvings bought by collectors in Japan cause the slaughter of elephants in Africa.

Stephen Lewis used to be Canada's ambassador to the United Nations. He firmly believes in the urgent need for all countries to cooperate on environmental clean-up. "One can insulate," he says, "the enormous wealth of a Canada, or a United States, or Europe for a given period of time, but not forever."

SUGGESTED ACTIVITY:

Thomas Hurka teaches philosophy at the University of Calgary. He makes the following argument: "When Kelvinator marketed the first refrigerator in 1918, it had no idea its product could damage the ozone layer. When Styrofoam was introduced, there was no evidence it would increase global temperatures. Although acts in the [North] have harmed the [South], no one was at fault in most of these actions, therefore no compensation is owed. The [South's] position is largely bad luck — unfortunate, but not something that calls for special aid." Discuss.

JANE SHERWOOD

FACT FILE

In a 1988 UN survey, 83% of Japanese thought their country had done a good job in protecting the environment; among 13 other countries the average approval rate was 26%.

Source: ***Canada and the World*, May, 1993.**

The importance of biodiversity

Addressing the root causes of local and global biodiversity loss is the key to understanding and working toward sustainable development.

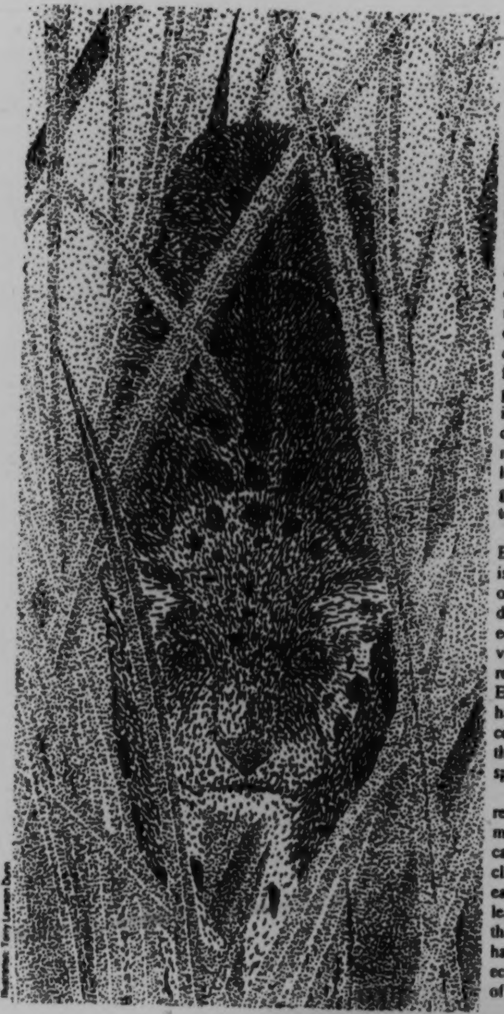


Illustration: Terry Lawson Dunn

by Terry Lawson Dunn

SUSTAINABLE DEVELOPMENT is a phrase and a concept that is just beginning to make its way into our mainstream vocabulary, but it will become increasingly important to today's students as environmental, social, and economic problems become more complicated. Students will need to understand how these problems are interrelated and how they connect to their own lives.

One way to explore the concept of sustainable development with students is to examine the loss of biodiversity. Understanding what steps are needed to stem this loss requires knowledge of the economic, human, environmental, and technological dimensions of the issue. Because biodiversity is found worldwide — and because animals and plants are intriguing to students — the biodiversity issue can be used to teach about sustainable development globally, regionally, and locally. The need to maintain biodiversity can be the basis of lessons in science, social studies, history, geography, and other subjects. It also makes an ideal topic for interdisciplinary team teaching efforts.

BIODIVERSITY IS THE variety of living organisms and the ecosystems and ecological processes of which they are parts. Biodiversity can be divided into three categories: genetic, species, and ecosystem diversity. Genetic diversity refers to the variety of genes within a species. Species diversity refers to the variety of species within a region. Ecosystem diversity refers to the variety of habitats, biotic communities, and ecological processes in the biosphere. Students should be aware that there are different levels of biodiversity, but species diversity is perhaps the easiest to study.

Biodiversity is important for numerous reasons. People depend on other species for food, medicines, industrial products, and such "ecological services" as water purification, nutrient cycling, and pollination. Many species depend on each other for survival; destroying one species can lead to further extinctions. Also, many people feel that animals and plants are inherently worthy and have a right to exist. Finally, each species and ecosystem contributes to the beauty and richness of our surroundings.

Illustration: Terry Lawson Dunn

ESTIMATES OF THE TOTAL number of species vary dramatically. Biologists estimate that there are between 5 million and 30 million species, with a best estimate of 10 million. Only 1.4 million species have been named by taxonomists. The greatest species diversity is exhibited by microbes, insects, and small sea organisms.

The areas richest in biodiversity are the tropical moist forests of Southeastern Asia, central and west-central Africa, and tropical Latin America. The rate of deforestation, and therefore habitat loss, is highest in these same areas. About 17 million hectares (an area four times the size of Switzerland) of tropical forests are lost each year. At current rates of tropical deforestation, 4 to 8 percent of rain forest species would be sentenced to extinction by 2015, and 17 to 35 percent by 2040. Continued loss of species at this rate could doom up to 15 percent of Earth's species over the next 25 years. There is a distinction between going extinct and being "sentenced to extinction," however. Some species could continue for a few generations, but would eventually die out for lack of the food, habitat, or breeding conditions they require.

> *At current rates of tropical deforestation, 4 to 8 percent of rainforest species would be sentenced to extinction by 2015, and 17 to 35 percent by 2040. Continued loss of species at this rate could doom up to 15 percent of Earth's species over the next 25 years.*

Temperate forests have comparatively few species, but some of these areas, notably temperate rain forests, are also being deforested. Only 44 percent of the original temperate rain forest remains, mostly on the Pacific coast of North America.

Deforestation is not the only reason why biodiversity is declining. Some other reasons include habitat fragmentation, invasion by introduced species, overexploitation, pollution, and industrial agriculture and forestry. In addition, if the worst-case climate change predictions are borne out in the next century, rising temperatures may outpace forests' capacity to migrate toward poles and rising seas may swamp such coastal habitats as mangrove forests, leading to even more loss of habitat and biodiversity. But these causes are just symptoms of the underlying conditions, or root causes, that lead to biodiversity loss.

Root causes of biodiversity loss

NATIONS AROUND the world have made many small scale efforts to protect species by establishing reserves and national parks and enacting restrictions on hunting and trading. But it has become clear in recent years that these piecemeal actions are altogether inadequate when it comes to conserving biodiversity on a global scale. Participants at a 1988 meeting in Colombia, South America, decided it was vital to identify the root causes of biodiversity loss and design an overall strategy for biodiversity conservation.

Over the next three years, 500 scientists, community leaders, and representatives of government and industry from around the world met under the auspices of the World Resources Institute, the World Conservation Union, and the United Nations Environment Programme to develop a draft strategy for biodiversity conservation. The draft was sent back to participants for comments which were then incorporated into a final version: the Global Biodiversity Strategy. The Strategy proposes developing a national and international framework to support sustainable and equitable use of biological resources, as well as providing conditions and incentives for effective conservation at the local level. (The Global Biodiversity Strategy has been translated into ten languages and is being used in Chile, Indonesia, and the Czech Republic as they develop biodiversity strategies for their countries.)

The root causes of biodiversity loss identified in the Global Biodiversity Strategy include rising population, resource consumption, ignorance about species and ecosystems, ill-conceived government policies, effects of global trading systems, inequitable resource distribution, the failure to account for the true value of biodiversity, and the interactions among these causes.

These causes of biodiversity loss are the links to an understanding of sustainable development. They will have to be addressed if we are to treat the "symptoms" of biodiversity loss and progress down the path of sustainable development.

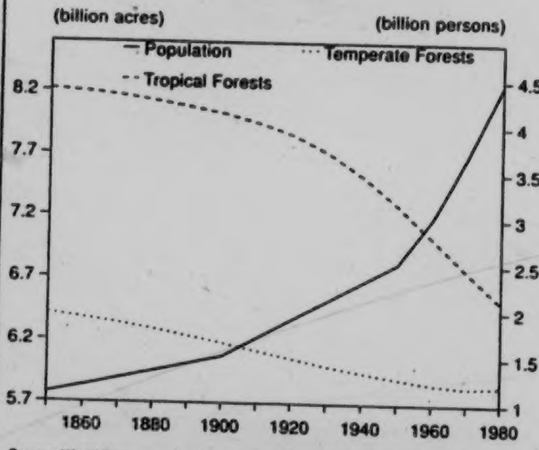
Educators can help students understand the root causes of biodiversity loss and make the connection to sustainable development by leading a discussion based on the graph *[shown right]* and the following series of questions:

Why have the world's forests decreased as the human population has increased?

Forests have been cut down so that the land can be used for agriculture. There are more and more people to be fed. There is an increasing demand for timber, for everything from chopsticks and paper to housing and furniture. Wood is the major source of energy in the developing countries, whose populations are increasing most rapidly.

Are these trends likely to continue?

Yes. The world population will probably double over the next 50 years. This will greatly increase the pressure on forests and other renewable resources.



Trends in Deforestation and Population Growth, 1850-1980

Source: World Resources Institute and the International Institute for Environment and Development, *World Resources 1987* (New York: Basic Books, Inc.), 1987

How do population growth and increased resource consumption affect biodiversity?

- These trends pressure humans to convert wildlife habitat into agricultural and urban land. Remind students of changes they see in their own community as woods and fields are converted to housing developments, roads, shopping centers, schools, etc. If you have pictures of changes in land use in your community, such as farms being converted to housing developments, show these.
- These trends produce wastes that pollute habitat and poison wildlife.

What else causes biodiversity loss?

Other causes include:

- Ignorance about species and ecosystems. A species may be lost because we didn't know it existed at a site that was developed. In some cases, a species may be known locally but the knowledge may die out as traditional ways of life change.
- Government policies. For example, ill-conceived policies that encourage agriculture and forestry can destroy biodiversity.
- Effects of global trading systems. The trend in export crops is toward specialization. Developing countries concentrate on certain crops such as coffee or bananas. As the number of crop species declines, so does the complex system of supporting species such as insects that pollinate the crops. Creation of large plantations also destroys species-rich forests and wetlands.
- Inequity of resource distribution. Local communities who depend on land and biotic resources (for example, indigenous peoples of the rain forest) do not control the resources. Richer countries have technology and money to develop and exploit the natural resources of poor countries. Also, most poor countries are heavily in debt.
- The value of biodiversity is ignored. Biodiversity is immensely valuable, but this value is not recognized. For example, the value of nontimber goods the forest provides — the fruits, nuts, resins, oils, subsistence food, and fuel wood — are ignored in economic assessment of forest use, but studies show their value may far exceed that of timber.

Illustration: Terry Lawson Dunn

How much do you know about biodiversity?

Mark T in front of each statement you believe is true, and F in front of each statement you believe is false.

___ 1. The total number of species is not known.

___ 2. More than one half of the world's species live in tropical forests.

___ 3. About 10 million species have been identified by scientists.

___ 4. The Earth has many more species than it needs.

___ 5. Most species are of no direct benefit to humans.

___ 6. Some habitats have more species than others.

___ 7. Biodiversity includes genetic diversity, species diversity and ecosystem diversity.

___ 8. Biological diversity is more threatened now than at any time in the past 65 million years.

___ 9. The loss of forests, wetlands, grasslands and other habitats contributes to loss of biodiversity.

___10. Many species become extinct without ever being identified.

___11. Large plants, birds and mammals make up about half the world's species.

___12. The countries with the most species of vascular plants are located in Central and South American and in Southeast Asia.

___13. Coral reefs are as rich in biodiversity as tropical forests.

___14. Many islands are home to species found nowhere else.

___15. Fewer than 100 species currently provide most of the world's food supply.

___16. Crop breeders need a diversity of crop varieties in order to breed new varieties that resist insect pests and diseases.

___17. Creating parks and zoos is the best way to preserve biodiversity.

___18. The biological resources of developing countries are a potential source of income.

___19. Two major causes of biodiversity loss are population growth and the increasing consumption of natural resources.

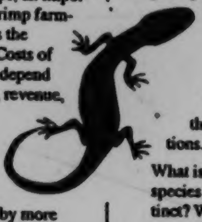
___20. Once a species becomes endangered, it is doomed to extinction.

From *Teacher's Guide to World Resources 1992-93*, World Resources Institute. (Answers on page 13.)

Are these root causes of biodiversity loss interconnected?

Yes, they tend to interact. For example, in Asia, the global market for shrimp has encouraged national governments to create policies favoring investment in shrimp farming. To do this, coastal mangrove swamps, an important habitat for fish, have been destroyed. Shrimp farming uses up freshwater resources and pollutes the water, which is flushed into the mangroves. Costs of the habitat loss are paid by local people who depend on the mangrove ecosystems for fish protein, revenue, and forest materials.

Leaders around the world are attempting to address the root causes of biodiversity loss. An important global effort to protect biodiversity is the Convention on Biological Diversity, an international agreement signed by more than 150 nations at the Earth Summit in Brazil in June 1992. Nations joining the Convention agree to develop national strategies to protect biodiversity, while maintaining rights over their biological resources. As of the end of September, thirty nations had ratified the treaty and it will become legally binding on December 29, 1993.



Bringing the biodiversity issue home

IT IS IMPORTANT that students do not conclude that biodiversity loss is primarily the problem of developing countries. Although population growth puts pressure on species and ecosystems in developing countries, our consumption patterns and international economic links also lead to biodiversity loss locally and around the world.

Educators can make the problems of sustainable development and biodiversity loss more relevant to students by having them examine their local and regional situations. Have them research the following questions:

- What is the status of native plant, bird, and animal species in your province? Which have become extinct? Which are endangered?
- Which areas of your province are richest in species? For example, where are there old-growth forests?
- What are the greatest threats to habitat? How much habitat has been changed or lost by development?
- How do government policies affect wildlife? What is being done by businesses and non-governmental organizations to preserve wildlife habitat?

- What local education programs (at parks, nature centers, museums, etc.) are available to help students learn about local wildlife? What volunteer conservation activities are available to students on weekends and vacations?

To get students to think about the local and regional connections to the root causes of biodiversity loss have them discuss these questions:

- Is population growth affecting biodiversity in your province? Resource consumption patterns?
- Give an example of important information that is not known about a species or ecosystem in your province.
- What government policies affect the way biological resources are used? How do global trading systems affect biodiversity in your province? Is the value of biodiversity accounted for as new economic development projects are planned? How do these problems interact with one another?
- What would be required for your town or city to develop more sustainably in a way that ensures that biodiversity is not threatened? How would your solutions affect local people?

Students might publicize the results of their research in school publications and community newspapers. Students will be left with a greater understanding of sustainable development by looking closely at global and local biodiversity issues. Although complicated and controversial, sustainable development will become increasingly important to students as environmental, social, and economic problems become larger. And it's a goal worth pursuing. What other good option is there?

Terry Lawson Dunn is a wildlife researcher, writer, artist and environmental education specialist. She is currently a research assistant at the World Resources Institute in Washington, D.C.

> **Treat the earth well. It was not given to you by your parents. It was loaned to you by your children.**
>
> **- David Selby**

Quiz Answers: "How much do you know about biodiversity?"

1. **True.** There may be as many as 30 million species, but scientists estimate there are about 10 million. Most of them are inconspicuous organisms, such as microbes, insects and tiny sea creatures.
2. **True.** Over one half of the world's species live in tropical moist forests.
3. **False.** It is estimated that fewer than 1.4 million of the world's species have been named. Most of the unidentified species live in the tropics. As we begin to explore other habitats, surprising discoveries are made. Scientists believe the deep sea floor could contain as many as a million undescribed species.
4. **False.** Species evolve to fill particular niches or habitats that exist on Earth. Many species depend on each other in intricate ways for survival. Destroying one species can lead to further extinctions or changes.
5. **True or False.** We don't know. Scientists are often delighted to find a cure for a dreaded human disease in a lowly mold or obscure plant. It seems foolish to destroy our genetic storehouse before we have even taken inventory. Also, extinction of a species can upset the balance of a complex ecosystem.
6. **True.** Some habitats such as tropical forests have many more species than others.
7. **True.** Biodiversity is a global resource made up of the variety and variability of life forms on Earth, both wild and domesticated.
8. **True.** Tropical deforestation is the main force behind this crisis. The destruction of wetlands, coral reefs, and temperate forests is also important.
9. **True.** As habitats are fragmented and destroyed, many species become extinct.
10. **True.** Habitats are destroyed without being studied. And ignorance about species and ecosystems contributes to species extinction.
11. **False.** Large, visible species of mammals, birds and plants make up fewer than five percent of the world's species.
12. **True.** The world's rainforests are located in these countries.
13. **True.** Coral reefs are habitats of unparalleled biotic richness.
14. **True.** Remote islands such as Hawaii have unique flora because evolution takes place there in isolation.
15. **True.** Fewer species are grown today than in the past. Genetic diversity is declining.
16. **True.** Many crops have been "rescued" with genetic materials from wild relatives or traditional varieties.
17. **False.** Zoos and parks are traditional strategies for protecting biodiversity and have helped preserve many species. However, new strategies are needed to address the root causes of biodiversity loss.
18. **True.** The vast genetic resources of tropical countries could become the "oil" of the 21st Century.
19. **True.** Other root causes are ignorance of species and ecosystems, poorly conceived policies (for example, those that favour deforestation), inequity in resource distribution, and the failure of economic systems to account for the value of biological resources.
20. **False.** Species can be protected by preserving habitats and by breeding and propagating programs in zoos and botanic gardens. But such efforts are expensive and limited in scope.

Source: *Green Teacher*, January, 1994.

INTERDEPENDENCE

FUTURE

ENVIRONMENT

There's money in muck

Crime syndicates clean up their illegal earnings by laundering money. People and companies around the world are doing something similar, but honestly. They are finding ingenious ways of turning trash into cash. Here are a few examples:

- More than 1,200 houses in the English village of Eye are getting their electricity from a generating plant that runs in poultry litter — chicken dung and the soiled straw and wood shavings from the bottom of the chicken coops. The waste burns more cleanly than coal, says Simon Fraser, the man who created the power plant. He claims an average of about one watt per chicken.
- Strict pollution controls in Europe are opening the door for environmental goods and services which were worth more than $94 billion in 1992. The industry is said to be growing by seven percent a year. Germany's laws are the toughest and its market for "green" products and services is the biggest. Ecotec, a British consulting firm, estimates there are almost 16,000 environmental companies in all the continent, most of them small but including quite a few heavyweights.

A European Union regulation forcing big towns to build new sewage plants by 2000 and small towns by 2005 has touched off a boom in the market for municipal waste-water treatment. But, the biggest single market for environmental companies is in waste management: collecting, sorting, transporting, and disposing of solid rubbish. The countless small garbage outfits which used to do the work are being absorbed by giants, expecially in Britain and France. Leigh Environmental of Britain, for example, has bought around 30 British waste-management companies.

Whether by coercion, as in most of Europe, or by persuasion, as in the Netherlands, Europe's industries are cleaning up, offering a market to some of the continent's smartest companies.

- The Dutch are planning construction of the world's first major dung-fired power station. It will turn sewage, farm compost, and household waste first into gas and then electricity. "We will have an almost infinite source of electricity," said Joep van Doorn of the Netherlands Research Foundation.
- Nike Inc., in its stores in Florida and Washington State, will collect worn-out sneakers and have them remade into running tracks and tennis courts. Customers get $5 to $10 rebates for their old sneakers. The program began when Nike employees noticed old shoes being dumped in a landfill.
- The trash pickers of New Delhi and other Indian cities make a living from combing over piles of garbage for anything of value: polyethelene bags, newspapers, empty toothpaste tubes, broken rubber sandals. They take their finds to garbage depots where they are turned into big business by entrepreneurs; they sell the recovered waste to paper and plastics recycling plants or rubber and carpet companies. The trash trade, called *kabari* employs as many as 100,000 in Delhi and takes care of one fifth of the city's waste.

FACT FILE

Each 15-year-old should plant 70 tree seedlings to mop up the carbon dioxide they generate in a lifetime, estimates the International Society for Arboriculture.

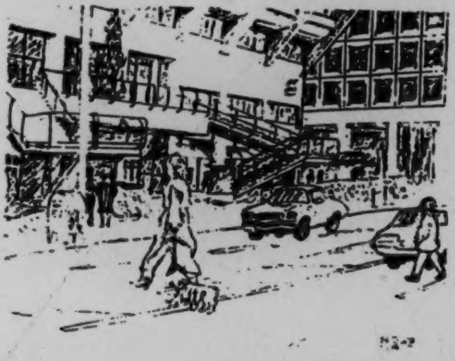
Source: ***Canada and theWorld*****, May, 1994.**

Cities in Nature

Marion Sievers

LIKE MOST EUROPEANS, WHEN I THOUGHT about Canada, I pictured a country with an unspoiled environment that included Inuit peoples, moose, bears, beavers, fresh air and clear water. This was exactly the land that I wanted to discover. After spending 13 years in school, I felt that my brain was stuffed with enough theoretical knowledge and wisdom; it was time to leave my home - a small, crowded town in the northern part of Germany - and explore the world.

In the middle of July, 1993, I stepped onto the ground of the "New World" for the first time - and what an exciting feeling it was! Unfortunately, I did not step onto unspoiled soil. I had landed in the most urbanized place I had ever seen, with skyscrapers, millions of cars, millions of people, noise, dirty air and chlorinated water. Never before had I been so directly confronted with the results of human development.



Everyone knows that cities offer opportunities that are found nowhere else. Cities provide work diversity, have an enormous variety of educational institutions and offer a place where you can enjoy your free time. But the bright lights and prospects of economic opportunity leave no room for nature. I realize that I am becoming more and more disconnected from my natural world. Have you had the chance to come into contact with nature today? This disconnection leads to a loss of respect for nature. Examples of this development can be found everywhere. We continue to pave over our natural environment with concrete as cities grow - yet we do not regret that we may be destroying a natural area forever. Ironically, we appreciate the healthy environment around our cottages, but in our cities we seem to think that natural areas are useless, and compromise them for "progress."

The media provides us with news about the destruction of rain forests, the depletion of the ozone layer and the greenhouse effect. This constant bombardment of news on a global scale tends to minimize environmental problems that happen at our doorstep every day. For example, even mowing, fertilizing and watering your front lawn is a form of destruction to a natural area that may have long term consequences; the chemicals will all end up in our drinking water and poison it. Colourful exotic plants disrupt the balance of plants and animals and sometimes even choke out native species, thus making our environment monocultural and fragile. Our drinking water is definitely too precious to be wasted on green, short-cut lawns. Canada's lawn mowers alone consumed 25 million gallons of gasoline last year. Yet, most of Toronto's little green spots are treated as if they were the Wimbledon Tennis Courts. They are high-maintenance, manicured lawns that do not allow any "weeds" and wildflowers among them, and require an immense amount of water, pesticides, fertilizers and herbicides. The owner's taste might justify this green desert - but isn't the price that *all* of us have to pay for this taste already too high?

Most probably, you have already heard about all this many times. But have you really thought about it? Why does a city have to be a place that is designed for nothing but work and accommodation, so incredibly harmful to our sensitive environment? Many children are growing up with images of the natural environment that are formed largely from parks and zoos. Others have never had contact with nature, simply because it is not accessible to them. Those who can afford it escape from their homes on weekends to get in touch with clean water and fresh air. Why should we travel so far? Is it so impossible to experience nature close to home? Wouldn't our cities be a much better place to live in if we could?

Toronto is a city that must be competitive, and thus has to focus on economic issues. The results of this development can be seen in downtown Toronto, where you cannot find one spot that does not fight natural processes. But natural areas are exactly what we need to filter the air naturally from harmful car and industrial emissions and noise pollution, to modify temperature and humidity, to provide us with recreational areas, and to eliminate the need for high drinking water maintenance due to chemicals. The magic word for the restoration and establishment of these spaces is "naturalization".

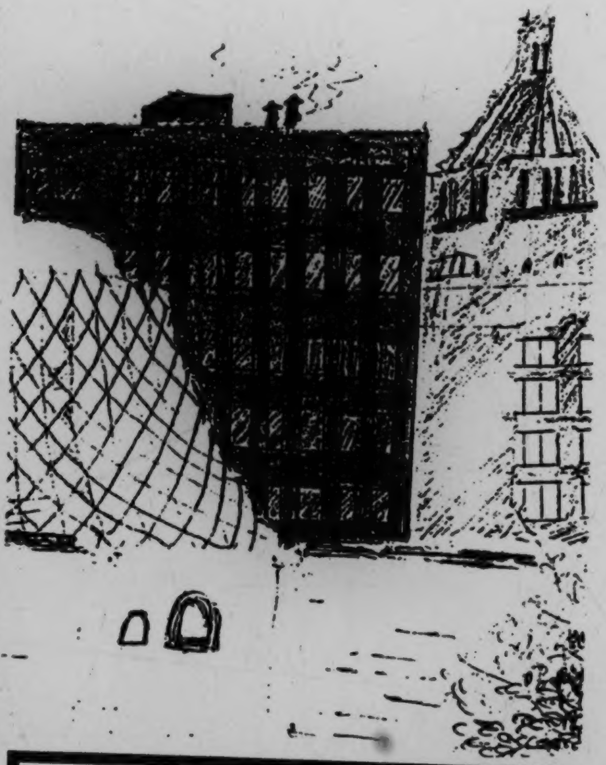
Naturalization can take place anywhere: on your little front lawn, on asphalt schoolgrounds, on high maintenance corporate land or on forgotten community land. If you allow nature to take its natural course, and give it a little support in the beginning, you will see how it can establish wildlife habitats, attract birds and grow native wildflowers that you have not seen before. Naturalized areas do not have to be "messy meadows," covered with weeds and dry grass. They can be designed like every other garden. The only difference is that they are chemical-free and consist only of native vegetation. Since these plants have already adapted to their native climate, you can forget about the maintenance too - Mother Nature will see that they unfold their beauty on their own.

> In our cities we seem to think that natural areas are useless.

I had to come to Canada to realize how easy it is to improve our surroundings. I have been very impressed with how Canadians view their environment and keep a watch on it, with the number of opportunities they are offered to become involved and with the number of people, especially youth, who *do* get involved. I am often told that Europe is regarded as a model when it comes to environmental issues. I agree that European governments are stricter, but have seen that as a result, the public tends to sit back and assume that it does not have to take any responsibility for its surroundings.

I know that more than 70% of all Canadian citizens are living in urban areas. If each one of them is as active and adventurous as the people that I have met so far, it should not take too long before Canadian cities become more like the rest of the country - breathtaking and wonderful to live in.

Marion Stevers is a 19-year old volunteer at the Evergreen Foundation, an environmental organization in Toronto. She plans to stay in Canada until August 1994.



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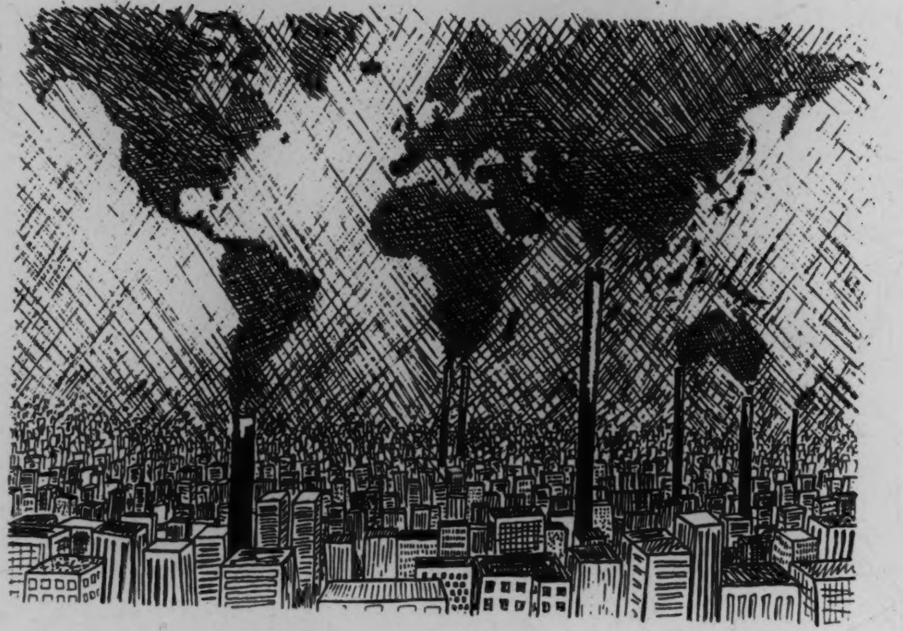
Source: ***Youth Action Forum*, Spring, 1994.**

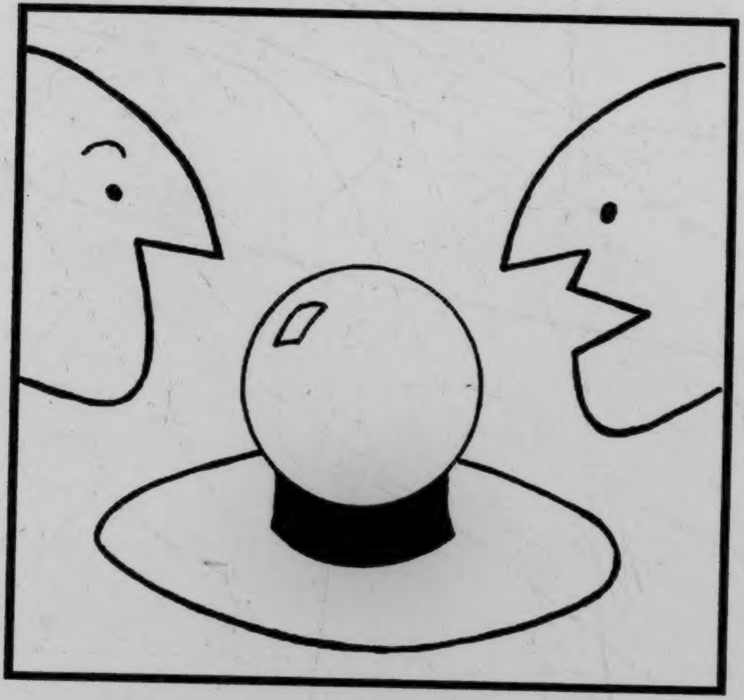
"Up in Smoke"



Questions for Discussion

1. Describe what you see in this illustration.
2. What message was the artist intending to make?
3. Was he optimistic or pessimistic about the future?

Alternative Futures



We are our choices.

- Jean Paul Sartre

Alternative Futures

We should all be concerned about the future because that's where we will spend the remainder of our lives.
- Charles F. Kettering

Futurist Claims

Futurists are people who predict what the future will be like. They usually base their claims on the belief that the trends occurring now will continue unchanged or slowly evolve into the future. Their assumptions are that a) trends are predictable and that b) knowing the future is possible. Futurists, like most people, view selected events through their own cultural glasses. This personal perspective explains why some futurists' predictions are optimistic while others foresee "doom and gloom." While these predictions are revealed in ways which make them appear to be "certain", it is likely coincidental if and when they turn out to be correct. Their predictions may or may not prove to be valid but it is impossible to know until the "future" is realized. Any "single" notion of what the future will be like is usually shortsighted.

"Alternative Futures": The Global Perspective

It is important to believe that the future is unpredictable but that it can be shaped according to the visions. The future can and should be "directed" by actions taken now. People can personally determine any number of directions and possibilities for the future by taking actions and making decisions to bring about a better life.

Alternative Futures Requires the Following Fundamental Actions:

- visioning and conceiving futures which are "preferred or desirable", rather than inevitable
- understanding the interrelated nature of decisions and their potential impact on the future
- recognizing that uncertainty is O.K.
- exploring possibilities for living sustainable lifestyles based on concerns for the planet and all its inhabitants
- making purposive, participatory, responsible, and conscious choices

Steps to "Visioning a Preferred Future":

1. Reflect on experiences that have direct meaning on one's own life, learn to trust the inner self.
2. Think critically about numerous alternative directions, consider points of view, values, interests, and the complexities of any issue.
3. "Look into the future" and decide what it should be like, know that you can affect the outcome.
4. Do a *force field analysis*; that is, consider the factors which would help or hinder the achievement of that goal and work to maximize the pluses.
5. Celebrate actions and events which lead toward the achievement of that goal.

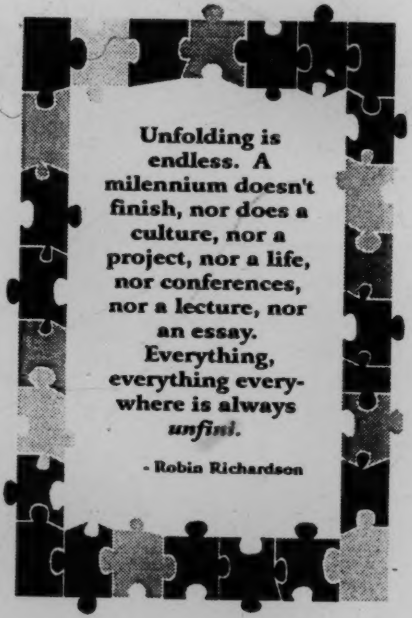
Now more than ever it is important that we change the direction of such events. We must ask ourselves, what can I do to make the world a better place? Margaret Mead, a noted anthropologist, said, "never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it's the only thing that ever has." We have a choice that is to allow social injustices and environmental degradation to continue or we can decide that these issues can be addressed.

Interconnecting:
A Human Concept Web

This concluding activity reinforces a central concept of global education . . . **interdependence**. It also encourages students to verbalize specific issues and suggest possible alternative actions/solutions. Students will create a **human concept web** with everyone physically joined together at the conclusion of the activity.

Time: 20 - 45 minutes

Material: an open space



Unfolding is endless. A milennium doesn't finish, nor does a culture, nor a project, nor a life, nor conferences, nor a lecture, nor an essay. Everything, everything every-where is always *unfini.*

- Robin Richardson

Activity

Invite students to think of an issue that is most significant to them personally. It may be the issue that they identified in the first activity "Focus on the Issues." Ask one student to go to the center of the room and state her/his issue. When another student thinks of an alternative solution to that suggestion request that they join (hold onto) the person who brought up the issue while saying their solution. Other students continue to "hook-up" to the web by providing either other solutions or raising a different issue. Once all class members are joined together pause to debrief the activity.

Focus on:

1. What are the things that have been learned in the unit?

2. How are global issues connected to each other?

3. How does our human concept web symbolize the main concepts in the unit?

4. What other thoughts or ideas do you have regarding this activity.

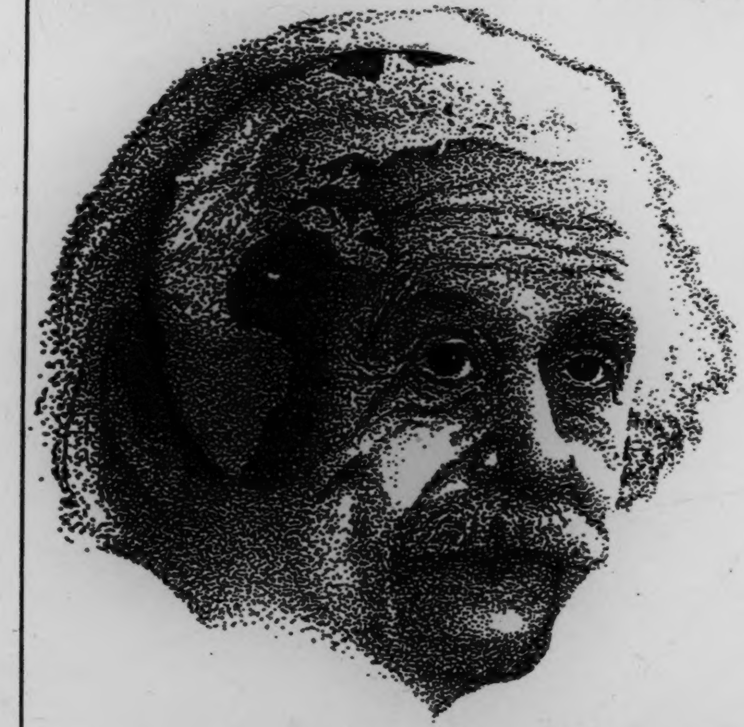
Ask students to return to their desks and write a plan of action for taking action on an issue they care about. Encourage them to follow-through on their plan and tell them you would like to know how it went?

Source: adapted from an actvity created by Toh Swee-Hin and Virginia Floresca-Cowagas

FUTURE

A GLOBAL MIND ...

INTERDEPENDENCE



is a
brilliant
mind!

A human being is part of the whole called by us the universe, a part limited in time and space. She or he can experience herself or himself, and their personal thoughts and feelings, as something separated from the rest, a kind of separation - delusion of her or his consciousness. This delusion can be a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in all its beauty.

~Albert Einstein~

ACTION: THINKING GLOBALLY